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January 1951



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By DR. FRANKLIN S. HARRIS, JR.

THE city of Venice, Italy, has 2,327 alleys of nearly ninety miles total length, and 177 canals of twenty-eight miles length. Because of the muddy banks, the foundations have had to be built on piles. Amsterdam in the Netherlands was built on what was originally a peat bog on ninety islands connected by 350 bridges with sixteen miles of canals. Amsterdam has likewise had to be built on piles which are driven through fourteen to sixty feet of sand and mud to firm clay. The royal palace or *Stadthuis* was built in 1648-55 upon a foundation of 13,659 piles.

THE whalebone whales, when diving, normally remain below the surface from five to fifteen minutes, and toothed whales from thirty to sixty minutes, and longer, if necessary. The deepest measured dive of a fin whale was over 1100 feet, and there is some evidence of a sperm whale diving to almost 3000 feet.

A SMALL crab, *Melia tessellata*, with a striped color scheme of its own, has the interesting habit of carrying two small sea anemones about with it, one in each nipper. When in danger, the crab holds the anemones up as if they were boxing gloves. The anemone has a flower-like appearance due to the large number of tentacles surrounding its mouth, but the tentacles are armed with stinging cells.

A. E. WHITFORD, with the help of an electron multiplier phototube, has devised an instrument so sensitive that with the 100-inch telescope it could detect a twenty-first magnitude star. This is the same amount of light as a candle in England would give when viewed in California by way of the Atlantic Ocean.

IOWA STATE College tests have found that cows supplied with water at their stanchions will drink nearly twenty percent more water than those watered twice daily, and drink one-third of the water at night. With convenient water to drink, the cows produced 3.5 percent more milk and 10.7 percent more butterfat.

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THE PURSUIT OF PEACE

ON August 6, 1833, according to Latter-day Saint belief, the Divine Ruler of the universe revealed to Joseph Smith how and when, if ever, his children were justified in going to war. (D. & C. Sec. 98.) This revelation makes interesting reading in these times. It covers the problem of political obligation, when to obey and when not to obey, family and social conflicts, and the ancient problem of battle. Since the latter concerns us most, here are some high points:

1. Men are advised to renounce war, proclaim peace, "and seek diligently to turn the hearts of the children to their fathers," lest the earth become cursed. (V. 16.)

2. The law of the Lord to the ancients, repeated here, is "that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them." (V. 33.) The procedure prerequisite to a divine command is then made clear.

3. "And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue;

"And if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord;

"Then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people." (V. 34-36.)

4. The foregoing procedure was set forth on August 6, 1833, as "an ensample unto all people, saith the Lord." (V. 38.)

If men do not proclaim war before attacking, an earlier procedure prescribes that when smitten, one is to bear it patiently. If smitten again, the second and third times, one is to bear it patiently and receive rewards, a hundredfold for the second, and four hundredfold for the third. If a fourth smiting threatens, he is to warn the enemy, and then the enemy is to look out (if the smitten is still alive), for he is now justified in taking stern measures. (V. 23-32.)

* * * * *

Now, some questions for discussion in 1951:

By DR. G. HOMER DURHAM
Head of Political Science Department,
University of Utah

1. By what means should this information be brought before the modern world's rulers, together with the revealed mode of baptism?

2. How does (or should) a modern nation "lift a standard of peace" when provoked?

3. How is the foregoing done the second and third times (essential before God justifies resistance)?

* * * * *

After laying this foundation you might try the following hypothetical cases, after taking a long look at the map or a good globe:

1. What is the Monroe Doctrine? Was it outmoded by American intervention in European possessions in Asia in 1898, by American intervention in Europe in 1917, and since? Do we still believe in our right to maintain a safe neighborhood for ourselves in the Western Hemisphere?

2. Does Russia have a right to maintain a safe neighborhood for herself in Europe and Asia? Or are the two cases different, and if so, why, and to what extent?

3. Knowing our attitude towards Russian inspired domestic political activity, here and elsewhere, suppose that Russia also had a "Greek and Turkish Aid program" operating in Cuba and Mexico. What would our attitude be?

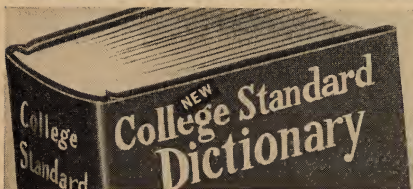
4. Can the United States assume British "life line" commitments throughout the Middle East and Asia (a) without inheriting the historic clash between British and Russian power, from the Balkans, Black Sea, across Asia; (b) without assuming liability for all the ancient grievances and resentments Asiatic peoples feel towards the former "colonial" powers of the West?

5. If we inherit both the conflict with Russian power and the resentment of Asiatic millions, how do we avoid (a) appearance and (b) the fact of being inimical to the aspirations of those peoples?

(Concluded on page 47)
THE IMPROVEMENT ERA



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THE COVER

Winter skies, mountain snows, ski tracks, sunlight and shadow—all combine to evoke a wintry and familiar mood. The photograph was used by permission of Ansco Division, General Aniline & Film Corporation, Binghamton, New York.

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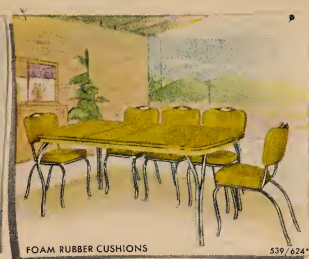
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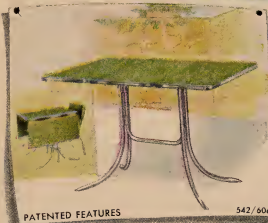
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ON THE Bookrack

MARRIAGE ANALYSIS

(Dr. Harold T. Christensen. The Ronald Press Company, New York City. 1950. 510 pages. \$4.00.)

It would be expected from the author, former B.Y.U. professor, now chairman of sociology and professor in the department of family life in Purdue University, that this book would take high, if not the highest rank in the literature on marriage and family life.

From the academic angle, the subject is one of extreme difficulty, because of limited statistical information and the differing human prejudices. However, the book though comprehensive is carefully written. The maudlin sympathy which so often appears in such books is entirely absent. The problems of marriage and parenthood are numerous, one is tempted to say innumerable, but they are handled here so skillfully that little is found to criticize. Even in the field of sex where opinions often clash violently, the problems are stated frankly but clearly and helpfully.

With the space at our command it suffices to say about the problems presented in this book that seldom have the "foundations for successful family life" been presented so completely and wisely. Dealing with such a vast subject there must be some imperfections, but in this book they are fewer than usual.—J. A. W.

NOW YOU TWO ARE ONE

(Lucile Young Nelson. Illustrated by Robin Redd. Published by the Author. 1950. 113 pages. \$2.00.)

MARRIAGE and family life continue to offer the main joys and problems of humanity. Here, a mother desiring to give help to her children has written simply more than eighty sketches, each of which seems important in married life. The illustrations are cleverly done. The volume should help many a wandering couple.

—J. A. W.

DISCOVERING THE OLD TESTAMENT

(Franklin L. West, Ph.D. Illustrated. L. D. S. Department of Education, Salt Lake City. 1950. 644 pages. \$4.00.)

THIS condensed story of the Old Testament, following closely the text of the Bible, was written primarily for the use of the L.D.S. seminaries. The biblical source of each chapter is indicated, and the running subjects

brought into notice by skillful division headings. At the end of each chapter are questions and problems which set forth the meaning of the chapter to us of this age. A wealth of beautifully colored pictures adds to the attractiveness of the book. While intended for seminary use, the book could well be used by parents everywhere who want to instill in their children a love of the Bible. The questions and problems of the book would challenge the thinking of the parents themselves. The book, written by the commissioner of education of the Church, a lover of the gospel and highly trained in the art of teaching, could profitably be found in the library of every Latter-day Saint.—J. A. W.

THE AMERICAN MIND

(Henry Steele Commager. Yale University Press, New Haven, Conn. 1950. 476 pages. \$5.00.)

TAKING apart the symptomatic developments in the past eighty years, the author has made an historical evaluation of the American mind and the factors that have gone into its making, as well as the results of those factors. Literature, science, religion, economics—all have the historical microscope turned on them.

Probably literature receives the major focus because of its very availability, since it is concrete, while religion suffers somewhat because the effects cannot be so concretely evaluated.

The book is one that deserves wide reading and study—and evaluation, for in it lie the reasons for the success or the failure of the American way of life.—M. C. J.

A COMPLETE CONCORDANCE TO THE BOOK OF MORMON

(Arthur E. Starks. Herald Publishing House, Independence, Mo. 1950. 501 pages. \$5.00.)

THIS is an excellent piece of work. It is not so detailed in places as the Reynolds' Concordance but would serve well the student of the Book of Mormon. The format makes it easy to hold and use. However, its references are all to the verse and chapter arrangement of the Reorganized Church. This limits greatly its use among our people. Why a standard book like the Book of Mormon should have two versifications, confusing the unwary student, is still a puzzle.—J. A. W.

CHRISTMAS WITHOUT

JOHNNY

(Gladys Hasty Carroll. Macmillan Co., New York. 1950. 230 pages. \$2.50.)

ALTHOUGH the setting is Christmas, the story pertains to any month in the year to all people who deal with children, whether in the home, the church, the school, or in commercial institutions. Sadly enough, it was an answer-man in an emporium who listened to Johnny's questions and helped him—and others—find the answers. The book will serve to open the eyes and hearts of everyone who has or has had children.—M. C. J.

LIFE OF AN AMERICAN WORKMAN

(Walter P. Chrysler, in collaboration with Boyden Sparks. Dodd Mead and Company, New York City. 1950. 217 pages. \$3.00.)

THIS readable life of Walter P. Chrysler, really an autobiography, contains material for reflection of workman and manager. In this chaotic, contending age, it may help bring about peace within our land as within the ranks of the workman.—J. A. W.

MORMONS ARE DIFFERENT!

(Joseph H. Weston. Weston Publishing Company, Salt Lake City, Utah. 1950. 220 pages. \$1.50.)

THIS is intended to be "a doctrinal companion" to *These Amazing Mormons*, written by the same author, which has had wide circulation.

In seventeen chapters, the fundamental doctrines of the Church are presented simply and in easy, conversational style. It appears to be fairly sound in doctrine and clear in expression. The author's newspaper experience is everywhere in evidence.

—J. A. W.

THE BRIDGE OF LIGHT

(A. Hyatt Verrill. Fantasy Press, Los Angeles. 1950. 248 pages. \$3.00.)

ONE of the foremost students and authors in the field of American archeology and ethnology has here used his profound knowledge in producing this exciting, thrilling novel, really a mystery and adventure story. It is good reading, holding the interest throughout, and as the story progresses much information about the early days in America is revealed.

—J. A. W.

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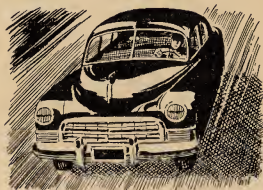
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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

October 1950

11 ELDER Stephen L. Richards of the Council of the Twelve and his wife arrived in Salt Lake City after two months abroad on Church business, studying conditions surrounding the more than thirteen hundred missionaries in Europe and to set up plans for their safety.

15 PRESIDENT George Albert Smith dedicated the Denver Stake-Crestmoor Ward chapel at Denver, Colorado.

Acting President Joseph Fielding Smith of the Council of the Twelve dedicated the Institute of Religion building near the Arizona State Teachers College campus, Tempe, Arizona.

Eight hundred Mexican members of the Church and their friends began their annual conference at the Arizona Temple at Mesa. Acting President Joseph Fielding Smith of the Council of the Twelve and President Bruce R. McConkie of the First Council of the Seventy were in attendance.

17 PRESIDENT George Albert Smith dedicated the Science Building, Brigham Young University campus, Provo, Utah.

18 THE appointment of Mrs. Clela B. Jorgensen to the general board of the Young Women's Mutual Improvement Association announced.

20 A BULLETIN from the Presiding Bishop's Office announced the following changes had been made:

Bay Ridge Branch, New York Stake, has been discontinued with the membership being transferred to Brooklyn.

Queen Anne Ward, Seattle (Washington) Stake, now known as Seattle First Ward.

West Seattle Ward, Seattle Stake, now Seattle Second Ward.

University Ward, Seattle Stake, now Seattle Third Ward.

South Seattle Ward, Seattle Stake, now Seattle Fourth Ward.

Seattle Fifth Ward, Seattle Stake, has been organized with James E. Fortney, bishop.

Tucson Second Ward, Southern Arizona Stake, has been organized from portions of the old Tucson Ward, with Richard E. Martin, bishop.

Tucson Ward, Southern Arizona Stake, now known as Tucson Third Ward.

22 PRESIDENT Antone K. Romney, formerly second counselor, sustained as president of the Provo (Utah) Stake, with Aura C. Hatch and Allen G. Brockbank, counselors. Released were President Charles E. Rowan, Jr., and Orrin H. Jackson, first counselor.

President J. Reuben Clark, Jr., of the First Presidency dedicated the combination Bonneville Ward chapel-Bonneville (Salt Lake City) Stake house.

Bountiful Sixth Ward, South Davis (Utah) Stake, organized from portions of Bountiful First Ward, with H. Preston Hughes as bishop.

24 PRESIDENT J. Reuben Clark, Jr., of the First Presidency dedicated the Deseret Mills and Elevators project of the Church welfare plan at Kayville, Utah.

25 ALL auxiliary general boards and eighty-five of the 180 stakes of the Church now have Indian relations committees carrying forward a program on behalf of the nation's half million Indians.

The renaming of the Tahitian Mission yacht, from *Fandango* to *Paraita*, being the Tahitian equivalent of Pratt, for Addison Pratt, early missionary, announced.

29 ELDER Ezra Taft Benson of the Council of the Twelve dedicated the Etna Ward chapel, Star Valley (Wyoming) Stake.

President David O. McKay of the First Presidency dedicated the chapel of the North Fresno Branch, Northern California Mission.

President Milton R. Hunter of the First Council of the Seventy dedicated the chapel of the Belleville, Illinois, Branch, Central States Mission.

Presiding Bishop LeGrand Richards dedicated the combination Nyssa Second Ward chapel, Nyssa (Oregon) Stake house.

30 JAMES A. McMURRIN appointed president of the Northwestern States Mission, succeeding Joel Richards who has served since December 1947. President McMurrin, a rancher, operating properties in southern Idaho, has also engaged in business in the Logan, Utah, area. He filled a mission in Scotland, 1909-11, and he and Sister McMurrin have recently filled a short-term mission in California.

A six percent increase, from forty-one percent to forty-seven percent, was noticed in the attendance of girls at sacrament meeting, in reports compiled by the Y.W.M.I.A. for the month of September. For the same month, attendance at Sunday School went from fifty-three percent to sixty percent, and attendance at Mutual increased from forty-one percent to fifty-nine percent.

31 W. ERNEST YOUNG, former president of the Argentine Mission, appointed as a Spanish translator of the Church radio, publicity, and mission literature committee.

November 1950

1 CONSTRUCTION of a four-story fireproof addition to the Smith Memorial Building began for the Genealogical Society of the Church. First floor is to be used by the index bureau, second and third floors for microfilm storage, and the fourth floor will be used by the library.

N. Lorenzo Mitchell succeeded Tracy Y. Cannon as director of the McCune School of Music. Elder Cannon had served as director of the music school since June 1925.

James L. Barker, Evalyn Darger, and Reed L. Bradford appointed to the general board of the Deseret Sunday School Union.

A monument is expected to be erected next year at the Peter Whitmer farm where the Church was organized in New York, John D. Giles announced. M Men and Gleaners of the Provo, Utah, Fifth Ward, conceived the project and raised two hundred dollars for it.

3 DR. LOUIS L. MADSEN of the North Logan Ward and a member of the high council of the East Cache (Utah) Stake, was inaugurated as the eighth president of the Utah State Agricultural College.

5 ANNUAL ward Relief Society conferences were held in the evening meeting of this fast Sunday in many wards, a practice which has been in effect since 1942.

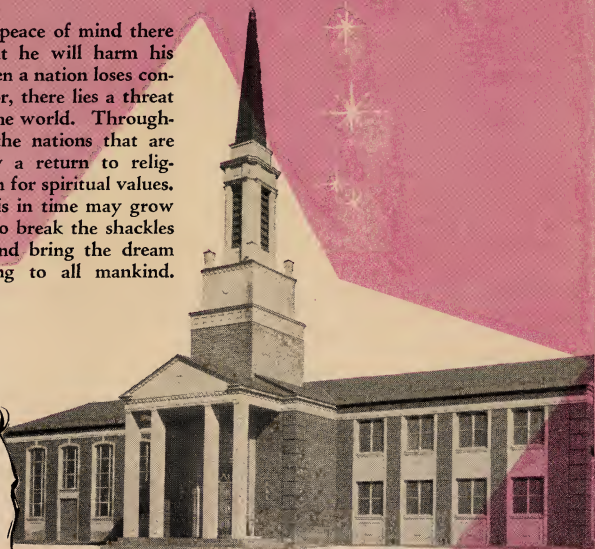
President Harry E. McClure and counselors Loren A. Stoddard and Julius B. Papa sustained in the Gridley (California) Stake. The new presi-

(Continued on page 57)

THE IMPROVEMENT ERA

Peace of Mind is the Guiding Star to ... Peace on Earth

When a man finds peace of mind there is little chance that he will harm his brother . . . but when a nation loses contact with its Creator, there lies a threat to the peace of all the world. Throughout America and the nations that are free there is today a return to religion . . . a quest again for spiritual values. Please God that this in time may grow into a clarion call to break the shackles of the oppressed and bring the dream of peace everlasting to all mankind.



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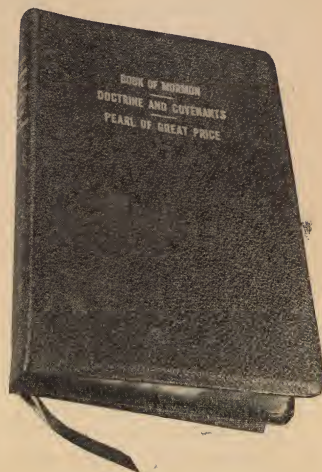
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Poetry

SONG FASHIONS DESTINY

A Tribute To Eliza R. Snow.
B: Jan. 1804 D: Dec. 1882

By Eva Willes Wangsgaard

SHE was a singer born when songs were few,
Already recognized as promising
Before she heard the Truth, before she knew
That songs were meaningless that did not spring
From faith born of the joy the Word can bring.
A virgin pure as her own name of Snow,
She turned her back on fame, for she must go
To join the people with the sacred tale
On golden tablets, seeming then to know
She was their skylark and their nightingale.

Out of the known to young, unknown
Nauvoo
She brought her talents, and her caroling
She resin on the fires of faith and drew
Emotion to the heights of reasoning.
She knew a mother's worth, and mother-ing
Seemed natural in heaven as below.
Her greatest song became a famed rondo
Of double parenthood that shadows veil.
With strength of song she helped the kingdom grow;
She was their skylark and their nightingale.

When trouble flashed, with hatred flaming through
Cold fear, intolerance, and sorrowing.
They learned of weeping and how wrongs accrue
On wrongs until the final scarlet sting
Of smoke-black homes where crimson embers cling.
Sad exodus across the river's flow
Into the wilderness, with lonely glow
Of stars for hearth flame, stars remote and pale
To warm their frozen flesh, but through their woe
She was their skylark and their nightingale.

Today we hymn her singing words to show
Our gratitude for her to whom we owe
A debt of poetry. We must not fail.
Song fashions destiny. It was ever so.
She was their skylark and their nightingale.

SORCERESS

By Margery S. Stewart

I HAVE seen a woman take
Half of what I have and build
A life piled full of shining things:
Laughter, love without its stings.
How does she capture hearts and make
The deep-down happiness, long stilled,
Awake and stretch its lovely wings?

What is the magic key she owns,
That makes a garden from a thin
Geranium blooming on a ledge,
Magic from branches of hawthorn hedge,
Jewels from the simplest stones,
A flash of Paris in a pin,
Adventure at the summer's edge?

JANUARY 1951

BOOK REVIEW

By Gene Romolo

AGAIN I scan a volume of the year.
Compiled by Time for future reference.
Though many chapters bear the caption,
"Fear,"
Its pages offer much of recompense.

Heroic, sacrificial deeds of love
And faith reborn, I find recounted there,
With mind triumphant as it reached above
The thought of self and willed that we
should share
With others not as fortunate as we.
One section chronicles rededication
To righteous living and to Deity,
And one records devotion of our nation
Unto the cause of setting peoples free
From unjust masters in their halls of state.
Who have destroyed the torch of liberty
And dwarfed souls with indoctrinates of hate.

The contents of the book reviewed today
Assures me that the Star still charts man's way.



WINTER WALK

By Pauline Havard

THE night was clear, and so we went together
Into the snow-draped woods, and marveling,
walked
Past trees where every branch was a white
feather
Powdered with silver. Quietly we talked
Of peaceful things, but mostly we strode on
In silence, knowing beauty such as this
Was a rich bounty that would soon be gone;
Here was an hour too beautiful to miss!
Snow crunched beneath our feet; the
tingling air
Was brimmed with moonlight and the feel
of frost;
Tree branches shook white snow-stars in
our hair;
And we both knew this night would not
be lost
But would remain in the heart's treasure
chest
Of hoarded coins from beauty's rich bequest.

OPPORTUNITY

By Alice R. Rich

BUT canceled checks are all our yesterday,
Tomorrow's good intentions, just a loan;
Today with unspent sand our hourglass holds
Cold cash, the only surety we own.

COLLOQUY

By Eleanor Alletta Chaffee

LEARN wisdom, heart, from these small feathered birds.
They beat no futile wings against the storm
Or seek to stay the lightning with small words:
They seek a covert that will keep them warm.
No sudden mood reverses their swift flight.
They look on earth and know it is a place
Where day is safe: and in the shadowed night
Danger may stalk them with a stranger's face.
Learn wisdom, heart, from these, and do not look
Beyond the mountains until winter comes.
When frost lays early silver on the brook,
And from the north, sound winter's first faint drums,
Follow the sun. There is a beaten track
For flights like these, for those who look not back.

ANSWER TO A LETTER

By Vera White

YOU lifted thought up like a tablecloth,
Knowing that I'd take the other edge.
Together we shake off the fragments
Of distance and time, and a forlorn wedge
Of loneliness. We stretch the linen of
friendship
Between us and enjoy its familiar designs.
As we tenderly store it away again,
Each of us folds it along the same lines.

SNOW-SWEPT

By Elizabeth Reeves Humphreys

A snowstorm swept across my garden in the night
And left fantastic pyramids
And mounds of white:
Azalea bushes now are draped
In froth of lace,
Forsythia boughs wear snowy crests
With arching grace;
And standing tall the hemlock trees
Bear their burden with majestic ease.

SEEKERS OF GOLD

By Inez Clark Thorson

INCLINE us, Lord, to seek the gold
Deep-hidden in the hearts of men—
God's gold that once refined knows not
Corrosion's blight on it again.
And we would use the drill of love,
The gospel dynamite of prayer,
Faith's lamp would guide until we find
The precious metal hidden there!



★
JOSEPH SMITH

*Prophet, Seer,
and Revelator*

★
BORN DEC. 23, 1805
MARTYRED JUNE 27, 1844
★

IF ANY person should ask me if I were a prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and impostors may be detected.

{ History of the Church,
Joseph Smith, Vol. V, pp. 215-216. }

A

MESSAGE

for the New Year

By President George Albert Smith



THIS season finds us with many blessings and many problems. Whatever our blessings are, they have all come from one source—our Father in heaven. And whatever our problems are, they could all be solved if our Father's children would keep his commandments.

Everywhere men are asking what is the matter with the world. Why is it that the majority of the people of the world today are arming themselves? The Lord has made available to us everything to make us happy. He sent his Son into the world to bring to us the blessings that can come only from him. And yet with all the churches and denominations and all the organizations there are, I think the world has never been in a more critical condition than it is today. Why? It is because the majority of our Father's sons and daughters who live upon the earth are not keeping his commandments.

The world is still staggering from the effects of war and rumors of war; rumblings of political and social upheavals cause men's hearts to tremble with fear; the dove of peace is often denied admittance in the councils of the nations.

Again, some of our sons are away in military service. And we urge all to pray for them; to pray for peace—and to live for peace. (We earnestly urge bishops, quorums, families, friends, to keep close to those who are away—not only at this season, but also at all seasons. Send them encouragement; urge them into Church activity. Win them with love into the living of righteous lives—and pray always for their peace and protection.)

Despite all adverse elements, the promises of the Lord can be relied upon for ultimate

fulfilment. Each passing year brings us nearer the date of his coming in power and glory. True, the hour and the day, no man knoweth; but the duty of Latter-day Saints is to watch and pray, being valiant for the truth and abounding in good works. Despite the discontent in the world and the apparent growth of the power of evil, those who continue to stand in holy places can discern through it all the handiwork of the Lord in the consummation of his purposes. The Almighty reigns and will continue to reign!

Our Heavenly Father, in his mercy, sent his Only Begotten Son into the world. And that Son, who is Jesus the Christ, our Lord and Savior, ministered among the children of men. He healed the sick, unstopped the ears of the deaf, restored the blind to sight, and raised up the dead. He convinced his followers that the purpose of our living upon the earth is that we may prepare ourselves for that greater future life. He eventually gave his life and was able to overcome death and the grave and show the way unto life eternal.

And again at this season, I want to testify to you that I know that Jesus is the Christ, the Son of the Living God, that Joseph Smith was a prophet of the Lord. I know that he received the gospel. I know that the disciples of the Savior conferred upon him divine authority and passed it on to the Church when it was organized. And I know that Jesus Christ our Lord gave his name to this Church, and he expects us to recognize it and honor it as we go to and fro in this world.

I say, "I know these things." I know them to be true. We find people who are critical and say, "That is saying a good deal." It is

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The Editor's Page

THE EDITOR'S PAGE

(Concluded from preceding page)

saying a good deal. But I know these things are true; the divinity of the Savior, the Prophet Joseph Smith's divine calling, the organization of the Church, the bestowal of the priesthood upon men in our day—all these things are true.

Now if these things were not true, it would be a serious thing for me to tell you they are because it may not be long until I shall suddenly receive my summons to the "other side." With that realization, and knowing how important it is, I say to you that Jesus Christ is the Son of God. Joseph Smith *was* a prophet of God, and the Church that was restored through him is the Church of the Lamb of God.

If there were any doubt in my mind, what a mistake I would be making to testify this way, but I am *not* making a mistake. I know whereof I speak, and I testify to you that the gospel of Jesus Christ is the power of God unto salvation, as revealed in this latter day, and as enjoyed by the membership of the Church which bears his name, the Church of Jesus Christ of Latter-day Saints.

I know this to be true, and again I say, knowing the seriousness of such a statement if it were not true, I leave this witness with you in love and fellowship, in the name of Jesus Christ our Lord. Amen.

WHAT IS THE MORMON MEANING OF HELL?

By John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

JOSEPH SMITH grew up at a time when preachers still taught the proverbial hell of everlasting torture. In the textbooks of his day in many nations were pictures of devils with pitchforks pushing sinners into the flames of hell, there to suffer the agonies of being burned but never consumed. With one hand the preacher offered a fragment of God's love, and with the other, the unutterable, never-ending torment from an angry, unforgiving God. Under such a cruel doctrine men would be frightened, so it was hoped, into a righteous manner of living. How men could devise so horrible a future for any one of God's children is a striking evidence of the apostasy from the simple, loving gospel of Jesus Christ.

Naturally the correction of this evil doctrine had to be made. About a month before the organization of the Church, a glorious revelation was received by Joseph Smith which threw into limbo the illogical doctrine of eternal burnings for sins committed.¹

In this revelation, Jesus Christ affirms that his commission was to carry out the Father's plan for man's salvation. It is explained that the plan includes laws that must be obeyed. In the final judgment every man will be judged "according to his works and the deeds which he

hath done."² This threw a flood of light on God's treatment of the sinner. The judgment passed upon any man will be great or small according to his works and deeds.

Further, the breaking of any law brings punishment which, however, may be paid for through repentance. If repentance does not follow sin, full punishment inevitably follows. Whatever that punishment may be, under a higher law, the doctrine destroyed completely the unnatural, ungodlike doctrine of past ages.

Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand.

Nevertheless, it is not written that there shall be no end to this torment, but it is written *endless torment*.

Again, it is written *eternal damnation*; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men altogether for my name's glory.

Wherefore, I will explain unto you this mystery, for it is meet unto you to know even as mine apostles.

I speak unto you that are chosen in this thing, even as one, that you may enter into my rest.

For, behold, the mystery of godliness, how great is it. For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name. Wherefore—

Eternal punishment is God's punishment.

Endless punishment is God's punishment.³

¹D. & C. 19:1-15.

²*Ibid.*, 19:3.

³*Ibid.*, 19:5-12.

The implication of this doctrine is that through the ages a sinner may atone for his misdeeds. It was a startling doctrine to hurl at a world traditioned in one of the blackest errors of apostate Christianity.

The whole revelation gave much comfort to the people. Later on, the theme was again taken up and enlarged upon. Another revelation, one of the most remarkable in the history of Joseph Smith, was received on February 16, 1832. The Prophet and Sidney Rigdon were engaged in the revision of the Scriptures. They had already learned that the rewards of men vary according to their deeds in the flesh. Then, heaven as the place where the departed righteous one will live, must include a variety of divisions. On this point, the Scriptures, modern and ancient, were silent.

As the two brethren were considering this question prayerfully, they received a vision which cleared up the unsettled question. This vision, seen by both, and so testified to, of itself one of the most compelling evidences of the authenticity of the Prophet's divine calling, now appears in the Doctrine and Covenants as Section 76. It gives the first glimpse of the organization in the heavens.

Those who have the truth and afterwards deny the Holy Spirit and the Redeemer,

these are they who shall go away into the lake of fire and brim-

stone, with the devil and his angels—

And the only ones on whom the second death shall have any power.⁴

The figurative term, "the lake of fire and brimstone," is used here clearly to indicate the dwelling place of the devil and his hosts. Very few will be so condemned, because very few have the knowledge indicated. Denial of the truth by those who have not a perfect knowledge does not merit the greatest punishment of those to be classed as sons of perdition.

⁴Ibid., 76:36-37.

AND again I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.
(D. & C. 98:22.)

All others, who are not classed as sons of perdition, will be "redeemed in the due time of the Lord." That is, they will all be saved. The meanest sinner will find some place in the heavenly realm. But somewhere, sometime, he must pay the price for his sins. All this is in line with the love of the Father for his children.

The redeemed will be assigned, according to their works, to one of three great classes or gradations of glory: the terrestrial, the telestial, and the celestial. In each of these there may be innumerable sub-classes, for the waywardness of man takes on many aspects and therefore demands many different judgments.

... every man shall receive according to his own works, his own dominion, in the mansions which are prepared.⁵

This came as a body blow to the man-made theologians of a world which had taught an hereafter composed only of heaven and hell; all would be either in heaven or hell.

To the Church came the understanding that in the hereafter, as here, under the law of progression, in every assignment there may be progression, in the higher glories more rapid than in the lower glories. No glory is hopeless. The love of God for his children overshadows all else.

These two great revelations (Doctrine and Covenants Sections 19 and 76) have completely changed the world's conception of the payment in the hereafter for sins committed on earth, and of the eternal destiny of man.

An Answer to the Questions of Youth

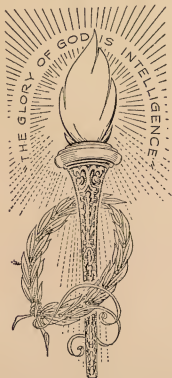
The word *hell*, when used in these revelations, refers to the abode of the devil and his ugly brood. As used in the Bible, it has the same connotation.

In the Church of Jesus Christ of Latter-day Saints, there is no hell. All will find a measure of salvation; all must pay for any infringement of the law; but the payment will be as the Lord may decide. There is graded salvation, and this may be a more terrible punishment: to feel that because of sin a man is in one place, when by a correct life, he might be in a higher. The gospel of Jesus Christ has no hell in the old proverbial sense.

⁵Ibid., 76:111.

Evidences AND Reconciliations

CL





—Photograph by Hal Rumel

WITH faith, loyalty, and devotion in their hearts our pioneer forefathers toiled in a raw wilderness for forty years to fashion and build this magnificent temple as a perpetual symbol of their reverence for God, their protector and deliverer.

I HAVE on my mind at this time but one message. I am going to make one appeal to this vast audience of leaders. I believe there is one great need in the Church which you presidencies of stakes, bishoprics of wards, presidencies of

quorums, and officers in auxiliaries can supply. I have in mind the need of more reverence in our houses of worship, better order and discipline in our classrooms, in quorum meetings, and in auxiliary groups.

The more we try to cultivate the attributes of the Savior, the stronger we become in character and in spirituality, and those are the two great purposes of life: so to live that we may be susceptible to the inspiration of the Holy Ghost and to his guidance.

I do not know who it was who wrote many years ago that the whole purpose of life might be summed up in these words: "to subdue matter that we might realize the ideal."

When I first read that, I thought

I could paraphrase it and say, "The whole purpose of life is to bring under subjection the animal passions, proclivities and tendencies, that we might realize the companionship, always, of God's Holy Spirit." I think that is the ideal. One chief purpose of life is to overcome evil tendencies, to govern our appetites, to control our passions—anger, hatred, jealousy, immorality. We have to overcome them; we have to subject them, conquer them, because God has said: "My spirit will not dwell in unclean tabernacles, nor will it always strive with man." (See Gen. 6:3; D. & C. 1:33.)

The principle of self-control lies at the basis of reverence and good order in classrooms. I do not know how to define reverence, but I do know how to classify or to place it as one of the objectives of nobility,

Rever

indeed, one of the attributes of deity.

Love is the divinest attribute of the human soul. I am not so sure but sympathy is next to it—sympathy for the afflicted, for our brethren and sisters, for suffering animals. That is a godlike virtue.

Kindness is also a sublime virtue. The first sentence in what is now known as the Psalm of Love is this: "Love suffereth long, and is kind." (See I Cor. 13:4.)

However, in my thinking, I am prompted to place reverence next to love. Jesus mentioned it first in the Lord's prayer: "... Our Father

which art in heaven, Hallowed be thy name . . ." hallow—to make holy—to hold in reverence.

When Jesus cleansed the temple, he was filled with reverent indignation because men were desecrating his Father's house, selling doves and lambs to be offered as sacrifice. Money-changers were there for the convenience of those who came from other countries, so they could give in local currency their temple contributions. Seemingly, in their own eyes, they were justified, but they were doing these things in



Charles Jefferson, the author of *The Character of Jesus*, writes: "Men in many circles are clever, interesting, brilliant, but they lack one of the three dimensions of life. They have no reach upward. Their conversation sparkles, but it is frivolous and often flippant. Their talk is witty, but the wit is often at the expense of high and sacred things."

You can tell a true soul of wit by the things of which he makes light. The best humorous writers avoid making light of religion or of sacred things.

Jefferson continues: "One finds this lack of reverence even in the church. In every community there

THE more we try to cultivate the attributes of the Savior, the stronger we become in character and spirituality.

are those who treat the House of God as they treat a streetcar, entering it and leaving it when they please. Even habitual church attendants often surprise and shock

interest. There was so much boisterousness, so much confusion, so much noise, that she felt heart-sick; and as she arose to leave, she said to the teacher: "I thought this was a Sunday School class, not a bedlam!"

I have said something about self-control, self-mastery, as being one of the fundamental purposes of life. You see it exemplified in the life of the Savior on the Mount of Temptation when he resisted the tempter, who said: "If thou be the Son of God, command that these stones be made bread"—an appeal to his appetite. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

"If thou be the Son of God," again strong in his taunting, "cast thyself down: for it is written,"—he quotes scripture—"He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

"It is written," said the Savior, "Thou shalt not tempt the Lord thy God."

In the next temptation Satan is not taunting, but pleading: "All these things will I give thee," showing him the kingdoms of the world, "if thou wilt fall down and worship me."

That is a lesson of life. The tempter was foiled, taunting at first, strong in his assurance that he could tempt, but at last pleading, and finally banished. "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." And angels came and ministered to him. (See Matt. 4.)

Now then, there is a lesson of life to us all. Satan tauntingly tempts us, and unless we resist and have in mind a higher goal than the mere indulgence or gratification of the physical, we are going to weaken, and the tempter will gain in strength.

The lesson of self-control should begin in childhood, in the home.

Little children should have a sense of freedom to do as they wish up to a certain point. Beyond that point they cannot go, and that is when that freedom interferes with the

(Continued on following page)

ence

By President David O. McKay
OF THE FIRST PRESIDENCY

the House of God. We are told that he overturned the money-changers' tables and said to the sellers of doves, "... Take these things hence; make not my Father's house an house of merchandise." (John 2:16.)

"Reverence," wrote Ruskin, "is the noblest state in which a man can live in the world. Reverence is one of the signs of strength; irreverence, one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be reversed or they will be fore-sworn in the day of trial."

(From an address delivered at the Saturday evening priesthood meeting held during the 121st semi-annual general conference, September 30, 1950.)

one by their irreverent behavior in the House of Prayer. Those persons are not ignoramuses or barbarians; they are simply undeveloped in the virtue of reverence."

Our classrooms are sometimes places of boisterousness. Here is where we need good teachers. A teacher who can present a lesson interestingly will have good order, and when he or she finds students who are rebellious, flipping papers, paying no attention, stumbling, kicking one another, he or she may know that the lesson is not being properly presented. Perhaps it was not even properly prepared.

One of our mothers recently went to a Sunday School class to try to find out why her son was losing

REVERENCE (Continued from preceding page)

rights, comfort, or convenience of another member of the family.

I have told before about an incident that occurred in a zoo. It is simple, and some probably may think we should not go to the monkeys for lessons. I think they can teach us some. Sister McKay and I stood one day, I believe it was at San Diego, watching a mother monkey with a newborn babe. She was guarding it, her quick eye watching the other monkeys in the cage; but the little babe was free to do just as it pleased, hopping around, weak in its infancy, getting hold of the bars, starting to climb. When it would reach a certain place, the mother would reach up and bring it back. When it got into a danger point, that mother instinctively guarded it and said, "Back this way." And then the babe was free again, but only within certain limits.

I said to Sister McKay, "There is a lesson of life in guiding children."

In the classrooms children should be taught, should be free to discuss, free to speak, free to participate in classwork, but no member of the class has the right to distract another student by jostling or making light and frivolous remarks. And I think in this Church, in the priesthood quorums and classes and in auxiliaries, teachers and superintendents ought not to permit it. Disorder injures the child who makes it. He should learn that when he is in society there are certain things which he cannot do with impunity. He cannot trespass upon the rights of his associates.

Let children learn this lesson in youth because when they get out in society and try to trespass against the law, they will feel the restraining hand and probably suffer punishment.

Good order in the classroom is essential to instil into the hearts and lives of young men and young women the principle of self-control. They want to talk and they want to whisper, but they cannot do it because it will disturb somebody else. Learn the power and lesson of self-mastery.

Reverence should be particularly manifest in sacrament meeting, in quorum meetings, in Sunday School, in M.I.A., in Primary, yes, and in Relief Society. This is a missionary Church. People come here for light and knowledge, for instruction, and

might be termed its companion book, The Doctrine and Covenants.

Surely this is not the kindly, gentle Jesus, as most Catholics are taught to know him, but just as surely in the Doctrine and Covenants this is the voice of Jesus as he spoke to the Apostles, the Pharisees and scribes, and all the people during his three years of public ministry on earth. Consequently,



—Religious News Photo

Good order in the classroom is essential . . . pupils want to talk and they want to whisper but they cannot do it because it disturbs somebody else.

they have a right to find it when they come.

The following extract from a letter that came to the First Presidency last week will illustrate my point:

About one month ago two of your missionaries came to my door with a Book of Mormon. Since I am a Catholic, and a Catholic writer for our press, and since I am fully acquainted with Catholic doctrine and our Holy Bible, I at first refused the offer of the Book of Mormon. They, however, persisted, and as I have permission to read other books, it being given me by my pastor since I am a writer, I finally took the book. Of course you might well guess what happened. Having been trained during my sixteen years as a Catholic to recognize the truth when I see, hear, or read it, I could not very well fail to recognize also that the Book of Mormon is true. This was even more the case when they later brought what

I began taking instructions, and your missionaries came twice a week to hold cottage meetings.

Then I was taken to some Church meetings over in Rodeo, three miles from here, and I must admit that each time I have returned home broken-hearted and mourning to myself, "Oh, poor Jesus, surely you have made the most miserable failure in your life in trying to establish your Church anew with these people."

During the distribution of the bread and water I can discern no spirit of prayer or prayerful reception among the congregation. They are just as liable to be smiling and whispering together as not, scarcely discerning the body of the Lord.

Your own defects to know,
Make use of every friend
and every foe.

On September 13 there came to my desk this letter from one of our stake workers:

I refer to pronounced irreverence in our church services, with the noise, laughter, and confusion that often accompanies such a condition. This is responsible for considerable criticism and dissatisfaction and results in absenting many members from the meetings. Our home stake missionaries are seriously handicapped in their work as many fear to bring investigators to our meetings while this condition of irreverence prevails.

The trouble is often intensified by reason of frivolous remarks by speakers on the stand and outbursts of laughter from the audience, in which the children feel free to participate. This is a sad admission in connection with the true Church of Jesus Christ.

Irreverence in God's house is not conducive to the best interests of the sacrament administration, and God

perfect as it is at this moment in this building. A baby's voice, perhaps, somewhere, but God is not displeased with a baby's voice, when the parents and others are reverently thinking of the covenants they are making. However, the writer of this letter seems to have had a different experience.

I plead with you to develop this Christ-like attribute of reverence in our houses of worship and better discipline in our classrooms. And I believe that you brethren can lead in it.

I remember in 1923 attending a conference at Burnley, Liverpool Conference. Brothers and sisters came from various parts of the district, happy to see one another, as

The meeting was held on the third floor of a public hall. In the adjoining room the sisters were preparing the lunch. We could hear the rattle of tin pans and of other receptacles. Ten o'clock came, and there was still noise. It was fully five minutes before there was order.

Six months from that time when we held a meeting with the elders in that district, prior to the opening of the conference, we said: "Brethren, the Lord is not displeased with our greetings, expressions of love and brotherhood, but he is displeased with the irreverent attitude, and we have some choice people, strangers who are not used to this free intercourse of greetings so characteristic of Latter-day Saint meetings. So tomorrow morning, after you have greeted your friends from various places, without any announcement, at seven minutes to ten o'clock, you quietly take your seats. Do not say a word. You just go to your assigned places."

They did so, and at four minutes to ten o'clock every member of that district in attendance at the conference, following the example of the missionaries, was in his or her seat, and there was order even before the hour of opening arrived.

It is said "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20) and I tell you when He is present we should be reverent.

Someone said if Shakespeare were to enter this hall tonight, we should all stand up to greet him, but if Christ entered, we should fall on our knees and worship him.

God bless you, brethren, as leaders in Israel, as guides to youth, to increase your influence with those among whom you labor. The Lord help us to sanctify our houses of worship, that our chapels may indeed be sacred places in which we meet to worship God, I pray, in the name of Jesus Christ. Amen.



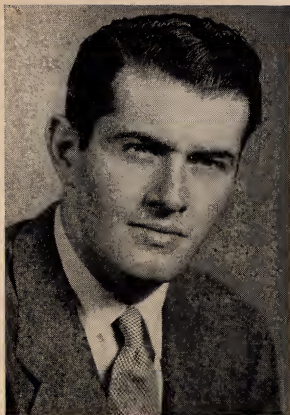
The lesson of self-control should begin in childhood, in the home.

must be displeased with the insincerity of his children who partake of the sacred emblems carelessly, devoid of reverence that should characterize true worship.

I should like to say here that my observation leads me to believe that we have made a wonderful step toward improving this condition. I have not been in a house of worship, either in Sunday School or in sacrament meeting, where the order during the administering of the sacrament has not been just as

our missionaries know they are, shaking hands—members of the Church happy to see the elders—shaking hands with them, and the elders joining in social greetings.

"REVERENCE," wrote Ruskin, "is the noblest state in which a man can live in the world. Reverence is one of the signs of strength; irreverence, one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be revered...."



The battle really has given zest to existence. Moreover, and this gives courage to weak man, history records that in every struggle evil has gradually been defeated and at length has been beaten down.

Incaruate evil, despite its assiduous endeavors, has always lost ground. Final victory has been on the side of right.

Thereby have come man's marvelous conquest over surrounding forces, and the steady improvement in the last few hundred years of the conditions of the human race. Always, if on the side of righteousness, man has managed to banish the gilded tyranny of evil.

Yet, despite the lessons of the past, fear, unnecessary fear, lurks in many human breasts. What of tomorrow? is shouted by the forces of evil. In the consequent din is forgotten the glorious promise that "Sufficient unto the day is the evil thereof." (Matt. 6:34.) Forgotten also is the ancient

MEN who lay aside fear become the masters of the day.

OUR day is one of much confusion, uncertainty, and fear. This unhappy condition is worldwide. Too many mature people look with sincere longing upon the past; youth on the threshold of life's activity are inclined to view the future with distrust. There is a feeling of helplessness in the air. The enthusiasms of life are vanishing.

This is neither natural nor normal. It darkens the day and clouds every task. It develops slavery to unknown, dreaded forces. It is destructive of human joy.

This should not be so. The new world, our world, made one by audible, visual, and physical communication, and by the free interchange of personal opinion, should yield days of such satisfactions as have not been known before.

There is evil in the world, ever designing to destroy humanity. That goes without saying. Evil offered itself to the first man; it will pound, however uselessly, on the ears of the last. Evil forces, in whatever disguise, must be fought, desperately if need be, and brought to their knees; else life's sweetness will disappear. This

truth that fear is the devil's first and chief weapon. Make a man or a nation afraid, and his strength, like that of Samson shorn of his locks, is gone. He is no longer useful in the work of the world. He becomes a tool of the unholy forces which seek to destroy mankind.

Gideon, mighty man of ancient Israel, was called to rescue his people from a seven-year oppression by the Midianites and associated people. He raised therefore an army of thirty-two thousand men to fight the enemy. But in those days, as in ours, battles were won not by numbers but by men of quality. So he was commanded to proclaim:

Whosoever is fearful and afraid let him return. And there returned of the people twenty and two thousand. . . (Judges 7:3.)

It was a high percentage. It is probably as high in the world today. Nevertheless Gideon's army was stronger because the faithful ones were left. Fear never fails to lead a man or a group of people to weakness and to ultimate failure.

HISTORY records that in every struggle evil has gradually been defeated and at length has been beaten down.

battle between right and wrong, between good and bad, has been waged, and often has raged, through the generations of time, and will continue to the end.

Normal men, made in the image of God, have always accepted cheerfully the challenge of evil as a part of life.

The fears of man are legion. They float to the surface from submerged corners in our consciousness. They are often the products of our imagination.

Really, what have we to fear? Physical destruction, perhaps, first. We are naturally afraid of pain. We look

"BE OF GOOD

By John A. Widtsoe

—Illustrations by H. Armstrong Roberts

with dread, for example, upon the A-bomb, and the theoretical H-bomb, and other devices of somewhat lesser horror, produced by the misuse of powers placed in the hands of man. At the worst, their effects will be local, and minimized as the common sense of the nations develops.

The frequent, recent fear arises that a day may come when the whole world will be annihilated by an atomic chain reaction. That is an idle fear. It is not yet within the power of man and may never be. The earth is old; the stars in the sky, made of earthlike elements, are old. Earth and stars have long hung in space. The universe is not going to explode into atomic rays—not in our day—of that we may be certain. That fear is groundless and with its accompanying dread should be cast out.

Civilized man needs food and clothing and shelter. In the turmoil of the new day, he fears that he may be deprived of these necessities. He forgets that the earth has not changed, except in spots. As the seasons come and go, the needs of man will be supplied by mother earth as in the past, if man does his part. It is easy to awaken a fear; as easy to banish it if reasonable thinking is used.

Then there is the fear of other men—people with the wrong conception of life, to whom a neighbor is but a tool with which to protect themselves, often to satisfy their lusts. To them life has no meaning beyond the flesh of the day. They do not know the spiritual world, which is the greater and more powerful world. Such travelers in the muck of life promise much to gain their ends, but keep no promise. Such men are more dangerous than material weapons, however horrible.

Usually, evil philosophers use material tools. The great danger in these philosophies is, however, that they simulate truth. They are deceiving; and by their deceit often secure as adherents otherwise honest people. We should for our protection uncover these masked evils.

Here also, fear is futile. Righteous men if united are masters of their generation and can and should cast out all such fears, and should sternly set about to root out such weeds of existence. False teachings fall before truth.

It would be better for man's happiness to substitute for such fears a proper control of the use of his powers, whether of his natural endowment, or those that have been discovered by the patient searchers for truth. For

COURAGE"

OF THE COUNCIL OF THE TWELVE

Here is a message for the New Year . . . a word of hope to a confused and fear-filled world.

example, there should be less glibness about the use of atomic energy in warfare, and more about its possible use in peaceful arts. More should be said about the futility of war with its devilish destruction of human life and property. More should be said about the nobility of man, and his possible Godlike approach when he uses his time, talents, and power to supply natural human needs. Whenever that is done, much fear will disappear. More should be said about the good earth

turned to nerve-whipping drugs, which often have become daily companions, or to the shame of immorality, or to the mania of chance. To such persons, fear may temporarily be lost in the brutality of sinful indulgences, but it remains under cover to poison the full joy of life. There is no happy future for mankind, no removal of fear, while in the society of sin.

More terribly fear-begetting is the doctrine that the world in which we live is purposeless.

Freedom from fear comes only when

providences of the Lord, righteousness will triumph on earth. The Lord's purposes will prevail. That knowledge drives out fear. The highest attainable joy of man, of any man, is the certainty that he lives in a purposeful world made for his good. Fear cannot dwell with such a faith.

Those who do not believe in a purposeful world are to be pitied. They cast God out of their lives. They are atheists, creatures without home or anchorage. Thrown back upon themselves, upon their own weak powers, with no help but that of men, such persons are unspeakably lonely. Fears overtake them and force them to seek unnatural excitements. The convictions of such men rest upon insecure foundations. They cannot be safely followed.

The confusion and contention, the uncertainty in the world, come from the failure to take God into partnership in the acts of our daily lives. We must battle for the right, if needs be. Give evil no quarter. To put trust in God, when we have done our best, is the final refuge of mortal man. Men must give heed to God's voice as heard through the centuries. If that is done, all is well; but when the Lord is forgotten, disaster overflows the world.

All who have fear in their hearts should turn willingly to him who created the earth and all upon it. The wise ones of old have warned us. When ancient Israel was depressed, as many are today, Moses spoke to them:

Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. (Deuteronomy 31:6.)

And David, king of Israel, completed the thought:

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord. (Psalm 27:14.)

Though all this is true, all who seek to drive away fear must be active in the battle. Evil, the cause of fear, will turn to good only as righteousness prevails. The Lord will solve all earthly problems only as man makes himself worthy of divine help. Men must be "anxiously engaged in a good cause," the cause of the Lord. We must be vocal in our opposition to evil; we must be eager to cast evil out from among us. In the home circle, in our churches, in our places of toil, wherever we walk and talk, as members of society and as citizens of our land, we must stand as enemies of evil. There must be no yielding to the

(Concluded on page 35)



As the seasons come and go, the needs of man will be supplied by Mother Earth as in the past, if man does his part.

and its willingness to yield bountifully to man's toil. An evil philosophy of life can best be stifled when it is given no corner in the discussions of men. Clubs would do better to discuss the principles of our own free government than the remote doctrine of an ancient poet. Whether fear shall engulf us or not is a matter in our own hands.

Men who lay aside fear become the masters of the day.

It is a pity that many who allow themselves to fear seek refuge in the temporary forgetfulness that follows the satisfaction of unnatural appetites. Instead of a wise and intelligent approach to the apparently difficult problems of life, multitudes have

the earth and all upon it are conceived to be expressions of a mighty divine purpose. The unhappy ones of this age, which is full of possible joy, usually can see no purpose in life. That is a great calamity, perhaps the greatest in human lives. The Lord placed his children on earth in his love for them and for their good. They are here in harmony with this mighty, divine purpose.

Our purposeful world is under the direction of the Lord. It cannot be conceived that the Master would place his children on earth and then forget them! That is not the method of Divinity. Chance does not rule in the heavens or on earth. Men who harbor fear may rest assured that in the

B.Y.U. President Ernest L. Wilkinson

... One Of Us

By Dr. Harold Glen Clark

DIRECTOR, EXTENSION DIVISION, BRIGHAM YOUNG UNIVERSITY, AND
MEMBER MUTUAL IMPROVEMENT ASSOCIATION GENERAL BOARD

THRONGS who heard Dr. Ernest L. Wilkinson speak at the Diamond Jubilee convocation at Brigham Young University, October 16, have no doubt that the new president of this great educational institution of the Church of Jesus Christ of Latter-day Saints is of home stock.

Born May 4, 1899, at Ogden, Utah, of pioneer parents, he attended Ogden public schools, Weber College, and in 1917, entered Brigham Young University, from which he was graduated in 1921. The people of Ogden and Provo know him as the youth who came up through the offices of the priesthood in the old Ogden Tenth Ward, and who served in the auxiliaries of the ward and stake, as so many hundreds of Latter-day Saint boys have done.

His father, Robert Brown Wilkinson, worked two shifts each day during the greater portion of his married life to provide the means for a large family and to make it possible for the children to continue their schooling. His father, now eighty-six years of age, is living with his son. From his Danish mother, Cecelia Andersen Wilkinson, Elder Wilkinson received the inspiration to acquire an education and the constant encouragement to achieve. Years later this same mother demonstrated her love for the finer things when at the age of sixty-four she turned to painting. Many of her choicest art pieces adorn the walls of Dr. Wilkinson's home. Others have been shown in art exhibits from coast to coast. She died in 1945.

The stimulation from this good mother not only carried Elder Wilkinson through Brigham Young University, but also by 1926 through the George Washington University law school, *summa cum laude* with the LL.B. degree.

Many students would have been content with this achievement, but President Wilkinson went on to obtain a fellowship at Harvard and finish there an advanced course designed for those intending to be-

come teachers of law. With straight "A" grades, he was awarded the degree of Juridical Science from Harvard University. In the pursuit of these academic goals he found time to edit the school paper, be president of his class, manage a program for underprivileged mothers and children, and engage in other civic endeavors.

Then followed several years' experience as a professor of law at New Jersey law school; practical application of the law as a member of the firm headed by Honorable Charles Evans Hughes; a law partnership with Walter Moyle in 1935; and finally, the organization of his own law firm in Washington, D. C., in 1940.

Three things seem to characterize the new president of the Church university: a keen mind, boundless energy, and devotion to the Church. Dr. Wilkinson enjoys the happy faculty of being able to analyze quickly the question under discussion and of stating clearly the factors involved. He realizes that the question "why" is the first to be answered in any problem, although it is often the hardest to get answered.

HE becomes president in an hour when the world cries out for men and women who not only have the academic know-how, but also faith in God and mankind and in the ultimate triumph of righteousness and truth.

Of his prosecution of the Ute cases, for which he has achieved national recognition, Honorable Owen J. Roberts, former Justice of the United States Supreme Court, said: "As I read the record and thought how I would approach the situation [with which Mr. Wilkinson was confronted], I realized that there were some very difficult prob-

lems to solve, that would have challenged any lawyer, but I think . . . that at every stage of the proceedings, after the possible courses were analyzed, the right course to bring the results seems to have been chosen in every case."

The ability to analyze the reasons for failure and success in a given situation was shown early in his youth, when as a farm boy he sent to a midwestern farm for special eggs. With these select eggs and an old incubator, he won prizes at the next county fair with his Leghorns.

As a young man, he was very timid. Frugality and sacrifice were necessary. He was not born on that side of the tracks in Ogden where the big homes were located. Aided by an understanding mother and a hard-working father, he saw that he must overcome timidity, obtain more schooling, and pursue a vocation if he would get ahead in the world. Debating was a means of overcoming fear of standing before people, and so he joined a debating group. It was his careful exposition later as a member of the B.Y.U. debating team which helped his colleagues win an important de-

bate with Princeton University. One of his opponents on the Princeton team is now one of the leading lawyers of New York City. They have become fast friends. Elder Wilkinson's rise to fame as a lawyer and his success as a churchman and teacher form a story of intelligent planning and careful choice of experiences.



Left to right: Dr. Ernest L. Wilkinson, Douglas, Alice Ann, Ernest Ludlow, M. D., Marian, Mrs. Ernest L., and David.

—Photograph by Glogau

In order to carry out these plans, however, great physical energy was necessary. This he possessed in abundance. It was Walter Moyle, partner of Dr. Wilkinson when they practised law together in Washington, D. C., who said: "There are few men in this country today who can equal the drive and energy of Ernest L. Wilkinson." Of course the law was a "jealous mistress" and very demanding of his energies, but it merely served to bring to the forefront the human dynamo in the young westerner. The invitation to join the prominent Charles Evans Hughes' law firm came because of the results obtained from days of concentration applied to a difficult tax problem, on which that firm, on the recommendation of the Harvard Law School, had sought his advice.

As attorney for the Ute Indians he prosecuted one case in which the testimony and exhibits received in evidence aggregated over 34,000 pages. One hearing in that case lasted for sixteen continuous weeks—the longest continuous hearing in the United States Court of Claims.

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It also resulted in judgments aggregating nearly \$32,000,000, including the largest final judgment ever rendered by that court. In testifying as to the services rendered in the Ute cases, Mr. Justice Roberts has testified, "When you look at the work that was done, you realize that enormous skill was required from the very start to win these claims, skill in drafting jurisdictional acts, skill in preventing congressional legislation that would have cut the amount of the claims, skill in persuading the Department of the Interior that these claims were just and that the department ought to support legislation that would give these Indians an opportunity to establish their equities, and, I think, consummate skill in the planning of the strategy of the litigation; . . . all the skill of a great advocate and a great trial lawyer."

It was not into the law alone that he poured his energy. As bishop of Queens Ward in New York and later as a member of the Washington Stake presidency, he helped to

DR. WILKINSON takes the helm as president of the Brigham Young University at a time when Chancellor Hutchins of the University of Chicago asserts, "The most characteristic feature of the modern world is bewilderment."

build up the branches and wards and stakes in eastern seaboard cities. He sought opportunities for humble service to serve as a ward teacher, on M.I.A. committees, and in similar ward activities. He believed in the power of the gospel to help people in their home life and in their vocational pursuits. He believed that its precepts, if practised, would bring happiness. He sought his Heavenly Father in prayer before going into the courtroom on important law cases. Again and again his voice has been lifted in no uncertain terms in defense of, or in explanation of, some gospel principle.

He firmly believes that young, healthy Latter-day Saint couples, even though they live in city apartments, should have more than the token family of one or two children. He and his wife, Alice, have three sons and two daughters. Ernest Ludlow Wilkinson, the eldest son, was graduated from the "Y," later from Johns Hopkins Medical School and is now an assistant resident physician in a large city hospital. The eldest daughter, Marian, was graduated from the "Y" and is now serving as a missionary in Texas. Alice Ann, the younger daughter, is attending school at B.Y.U. Two younger sons, David and Douglas, are anticipating the time when they, too, can enroll at the Church university.

It has not been easy to rear a family of five and at the same time endeavor to reach the heights in a chosen profession. It could never have been accomplished without the understanding and support of his wife, Alice Ludlow Wilkinson. Elder Wilkinson first met Alice at B.Y.U. when he successfully managed the campaign of a fellow student, Ray Olpin, now president of the University of Utah, who ran for student body president. Alice was a candidate for vice-president on the same ticket, and as Dr. Wilkinson said recently, "She not only received the vote of the stu-

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It was not only a problem in basketball—it was also a problem in life. The trouble was finding a way to get over it.

JACK TURNER knew there were only seconds left to play. That knowledge weighed heavily on him as he saw the ball coming to him. He was in the clear—well, as clear as one ever could expect to be within twenty feet of one's own basket. The knowledge that he could, and should, sink the two-

failed utterly to do his bidding. He might just as well try to shoot to the moon as to try to drop in a basket when that came over him.

He sank on a bench in the locker room before pulling off his suit. His head dropped into his hands as he struggled to still the emotions that were tearing him apart.

THE NERVE OF HIM

By Alvin J. Schow

pointer for a victory for Lincoln flooded over him as the ball streaked his way. Then the ball was in his hands.

He whirled to the basket. Through the corner of his eye he saw a lanky guard bearing down on him, but there still was plenty of time. No need to rush it. His eyes on the hoop, he made ready to shoot. Then his muscles turned to flabby flesh, and he was shaking like a leaf. Desperately he pulled himself together, forced his muscles into play. The guard was almost on him now. Jack took one step forward and shoved the ball for the basket.

It rolled around the hoop, and the lanky guard took it to safety as it dropped off the outside of the ring.

That wound up the game. Lincoln didn't touch the ball again in the few seconds before the final gun barked.

Jack swallowed bitter tears—tears of anger and humiliation—as he made for the shower. Never in all his life had he wanted to make a goal as he had wanted to make this one. And never in his life had he felt so weak when the crucial moment came. The pressure that built up in him as the suspense rose became stronger and stronger until he no longer could control it. Then his muscles, so well-trained and responsive when he was relaxed,

Hal Nelson paused a second on his way past. His hand on Jack's shoulder, he said, "Tough luck, kid, but don't let it get you. You played swell ball. Nobody can blame you for missing one once in awhile."

That was swell of Hal. But Jack knew what he must be thinking—what all of them must be thinking. A swell player, sure, when the going is good—but he blows up in a pinch. When everything's going our way and there's nothing to worry about, he can drop them in from any spot on the floor. He never misses a bet—then. But when the going gets tough, then we've got only a four-man team. He blows up. Sure, a swell player, when everything's so easy you don't need more than four.

He kicked off his suit, oblivious to the chatter around him. Silently he took his shower, dressed, and left.

On his way out, he dropped in at Coach's office. Coach looked up and smiled. Jack liked that. He could still smile at you after you'd thrown away his first league game of the season.

"Tough luck, Turner," he said cheerfully. "How do you feel?"

Out of his shame, Jack said, "It wasn't luck, Coach." He could be honest about it, at least. "It was—well—I just blew up!" It was out, and he hung his head.

(Continued on page 59)
THE IMPROVEMENT ERA



"Come Back, My Son, COME BACK!"

By Lee A. Palmer

AARONIC PRIESTHOOD REPRESENTATIVE OF THE PRESIDING BISHOPRIC
AND CONTRIBUTING EDITOR, THE IMPROVEMENT ERA



THERE was a lump in his throat which spread its choking contagion to the hundreds who listened as he spoke. He expressed the deepest feelings of his grateful heart. There was no pretense. His soul reveled in the freedom born of penitence and reformation. He was speaking to more than one thousand Saints assembled in quarterly stake conference. His unwritten and hitherto unrecorded address is reconstructed here for the inspiration and blessing of all who may read his story.

"I have a most remarkable wife," he began. "She was loyal to the Church and, as my sweetheart, confessed her love for me, but felt she could not marry outside the Church. I was baptized, mostly to please her. I felt baptism into the Church wouldn't do any harm, and if it meant getting that girl for my wife, I'd let them baptize me. 'What could I lose?' I said to myself.

"I noticed her pained expression of embarrassment as I continued smoking after our marriage. I knew she wanted me to quit, but—, 'She'll get over that,' I thought.

"But then came the habit that almost destroyed everything I cherished. It was sort of fun at first—those Saturday night drinking affairs with the boys. When I began drinking, I'd feel bad when I would look at that wife of mine. But drink does something to a fellow—it seems as though it destroys his sense of values; it numbs his powers of perception. He does not recognize the deep smarting wounds his foolishness inflicts on those he loves the most. How my wife put up with me, I'll never know.

"The feelings of remorse and humiliation which always accom-

pany one's reckless adventures became farther and farther apart as I persisted in my jaunt to ruin. I defended my waning sense of regret by saying to myself, 'It's nobody's business, anyway. It's my life and I'll live it as I please.' Really now, I ask you today—'How far down can a man go? How mistaken can he become when he permits something to blind his senses like that?'

"The Church? It was the farthest thing from my mind. Sure, I was a member. But no one seemed to want me, only my wife, and why she stuck remains a mystery to me even today. I really didn't blame anyone for scorning me. In my sober

*"It was his kindness
that got me. A
man can't fight some-
one who is kind—not
for long, anyway."*

moments—and these were becoming fewer all the time—I knew I had wrecked my life. I couldn't fool myself. I knew.

"One evening, there was a gentle but firm knock on the door. The man who had called said just enough about the reasons for his calling to make me want to throw him off the place. I flushed with anger! Perhaps it was fear. More than likely it was a feeling of guilt that made me want to close the door in his face. He had called to talk to me about the Church; He was working in the program for the



—Photograph by Harold M. Lambert
IN A FEW MOMENTS, I FOUND
ALL MY RESENTMENT GONE.

adult members of the Aaronic Priesthood.

"For some reason or other I let him in. We sat down. I made ready to fly at him if he dared to mention cigarettes or whisky. But he didn't. In a few moments, I found all my bitterness, my resentment, gone. I couldn't understand myself. What was wrong with me? Was I getting soft?

"It was his kindness that got me. A man can't fight someone who is kind—not for long, anyway. He told me the Lord loved me. 'The Lord?' I said to myself, 'how could he love me after all I've done that's wrong?' It's strange, how you always hope the Lord loves you even though you don't understand how he can when you're so undeserving.

"When he left that night, there was more peace in my heart than I had felt for years. He said he would be back. While I didn't want to appear anxious or even willing that he should come back, I was hoping he'd keep his promise.

"He came back, time and time again, for two years or more. He treated me as a man though he taught me the gospel as if I were a child.

"My wife and I—we read and studied together, mostly from the Book of Mormon. That light which I fancied I had almost driven out of her soul came back. It was more beautiful than ever or was it that I was in a better position to recognize the light? To appreciate its

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The Blue Valley—the land the desert has reclaimed for its own

GILES—

ATRACT of three thousand acres of fertile farmland once under cultivation but now abandoned; an ample water supply for the most intensive irrigation practices; a climate comparable to Utah's Dixie—that this potential wealth and homeland has lain idle and unused for decades in a state where the experts tell us that little further agricultural expansion is economically feasible, stands as but one of southern Utah's strange inconsistencies.

Here is a world both bleak and lovely, as colorful as the Painted Desert, where a kindly and beautiful river turns sour and belligerent in its course, and in keeping, changes its name; where huge deposits of oyster shells that once had their being at the bottom of the sea, now grace a mountaintop; where roads are dustbeds one minute and raging torrents the next; and where eleven-thousand-foot peaks merit such insignificant titles as Blue Bell Knoll. Inconsistency, plus!

If such a world intrigues you, don't look for it along paved roads. The nearest pavement is fifty miles away in three directions, 160 miles in the fourth. And the term roads should be used advisedly in all cases. Nor should you anticipate this region as a place of motels, chain stores, and hot-dog stands. Beyond the outposts of civilization it is, yet a land not entirely primitive and in the raw, for man has been here before to leave behind the mark of his habitation, a mark that was both a blessing and a curse.

The locale is Wayne County in the alluvial valley of the Fremont River that draws upon the watershed of the Henry, Boulder, Thousand Lakes, and Fish Lake moun-

tains. The time dates back to 1883. Here were settlements, once prosperous and flourishing, whose names no longer appear on modern maps. There are names that persist on these maps though the settlements do not. One of these is Giles.

Giles is easier to find on the map than in the field. It is thirty-five miles east of Fruita, on State Highway 24, sixty miles southwest of Greenriver, Utah. After its plunge down flaming gorges of the Capitol Reef National Monument, the Fremont River flows through a series of level alluvial valleys that have been enriched for countless thousands of years with the silt and topsoil of its mountain watersheds. The first of these valleys marks the present settlement at Cainville. Some eleven miles below, the largest is known as Blue Valley. Here Giles was located. Nine miles downstream one comes to Hanksville in Graves Valley, where the Muddy River joins the Fremont to form the "Dirty Devil." Time has proved Hanksville to be the most prosperous and permanent of the three settlements.

While this article is primarily concerned with Giles and the Blue Valley, the closely integrated life history of the three communities, Cainville, Giles, and Hanksville requires that due consideration be given to all. Successfully or in failure, they fought a common enemy, the river that with one hand gave them life and being and with the other sought to snatch them away.

It was in 1883 that Ebenezer Hanks established settlement on the Fremont at what is now Hanksville. Other families followed to take foothold upstream. The first settlers in Blue Valley were Hyrum

Burgess and Jonathan Hunt and their families. Henry Giles, who was later to become bishop, arrived in the fall of that same year. Organization of the settlers under the Church communal system was effected. The establishing of a homeland, development of an ambitious irrigation system, and the planting of crops marked the accomplishments of that first year.

Blue Valley lies, diamond-shaped, some eight miles long and four miles wide at its widest point. Roughly, the river cut its tillable land in two. Here was accounted room for one hundred families. Two years were needed to build the canal which tapped the Fremont at the Narrows, three and one-half miles above the site of the meeting-house. In 1887, a log schoolhouse was built. In 1892, the meeting-house, also of logs, was erected, to be later replaced by a stone structure. Its ruins stand today as almost the sole memento of those eventful years. Previously, gatherings and Church services were held in the homes and under boweries. The townsite of Giles was dedicated by Elder Francis M. Lyman



THE TOWN THE "DIRTY DEVIL" TOOK

By C. W. McCullough

of the Council of the Twelve in 1893. Between Cainville and Giles, near Factory Butte, the flourishing community of Mesa had been established.

By the turn of the century, these settlements had achieved permanence and self-sufficiency. Bountiful crops of hay, fruit, vegetables, melons, and grain were being raised. The soil and climate proved particularly favorable for fruit culture, and the Blue Valley orchards gained a fame for the size, color, and quality of their fruit, which rivaled that of Utah's Dixie. Ranchers grazed their cattle, horses, and sheep over the vast surrounding open range. Records reveal that there were mining activities in the Henry Mountains to the south. Coal was obtained at nearby Factory Butte from outcropping seams which are still being exploited to this day.

We read in printed word that by 1919,

The settlement of Giles in Blue Valley had been vacated. . . .

The meetinghouse still stood in a dilapidated condition. Only three ranches remained in the valley. . . .

It is thus that the visitor finds Blue Valley today, deserted, vacated by even the three die-hard ranchers who lingered precariously in 1919. What is the story of the rise and fall of the thirty-six year chronicle?

The answer is to be found in the life history of a strange and little-known river of dual-meaning, the Fremont and the "Dirty Devil." The story of the desecration of this homeland, one of the scarcely-publicized annals of Utah's past, thus becomes the story of a river and man's misguided attempts to tame its wild excesses.

The Fremont River begins its 150 miles of flow in the picturesque Fish Lake basin at nearly nine thousand feet altitude. In its descent it waters a narrow valley giving life and sustenance to a series



THE "DIRTY DEVIL" RIVER

of communities; Loa, Lyman, Bicknell, Torrey, and Fruita. Lush green fields carpet the valley floor in striking contrast to the towering red and white velvet cliffs of the Capitol Reef formations. At Bicknell, just for variety, the river spreads itself over a great area of marshlands, the Bicknell Bottoms, that provide aquatic birdlife with one of the fine feeding and resting grounds of the state—and in season gives our nimrods superlative duck and geese hunting.

After leaving Fruita, the Fremont dashes madly down gorges of the Capitol Reef and emerges onto the barren desert that reaches to the Colorado. Here it finds a world almost treeless and void of vegetation. Hot, dry summers, sweeping winds, sudden torrential storms, and flash floods have practically denuded this watershed of all soil-holding vegetation. The deadly toll of erosion still continues. In season also, the stream carries great burdens of the gleanings of its high mountain origins, rich with the fertility of decaying leaves, twigs, and other plant life—all rushing down to the waiting arms of the Colorado.

But nature, appalled at such waste of fertility, had, long before the coming of the white settlers, set up a check upon the Fremont's

destructive urge by directing its flow through the comparatively level stretches of the valleys where Cainville, Giles, and Hanksville were later to be located. Slowed suddenly in its headlong course and guided through a tortuous meandering channel, the silt-gorged stream dropped its burden of erosive destruction. Thus was the soil not only being enriched with mountain fertility, but year after year the valley was being filled and leveled. Here was an exemplification of a kindly nature at work: the valley being exalted, the mountaintop brought low! Had the early settlers of Blue Valley but recognized this program, and had they cooperated with nature in maintaining the valley's natural settling basin, the tragedy of Giles might never have occurred.

Instead, a dam was hastily thrown across the river at the Narrows above Giles to divert water into ditches. While offering advantages as a damsite, the Narrows was beset with fatal shortcomings. One side butted against a staunch rocky wall, but the other footed into nothing but the loose, alluvial soil. The area immediately above was inadequate as a reservoir. The lake thus formed, when swollen by flash floods and their debris-laden

(Continued on page 42)

LATTER-DAY SAINT IMMIGRANT 1876

A Swedish blacksmith founded a Danish-Norwegian newspaper in Utah destined to bring inspiration and delight to several generations of Scandinavian Saints. Anders W. Winberg, who became Patriarch Winberg before his death in 1909 at seventy-nine years of age, was converted to the Latter-day Saint religion in 1851 while on a visit to Copenhagen. He returned to Lund, Sweden, as a missionary, closed up his smithy, and in 1854 came to Utah with a large company of converts. He worked for a time in the Church blacksmith shop on Temple Square, a Church "work project," and turned later to merchandising. In 1867 he was called to preside over the Scandinavian Latter-day Saint meetings, and his sense of responsibility toward his brothers and sisters from the north, his desire to nourish their understanding of the gospel and keep them informed of Church and community activities in a language they could understand, led him in 1876 to establish *Bikuben* (*The Beehive*), a bi-weekly (later weekly) newspaper in Danish-Norwegian, the written language of the majority of the converts. (Swedish Saints could read their sister tongue readily enough.)

Bikuben, begun on August 1, 1876, carrying the inscription "Holiness to the Lord" on its masthead (and a front-page advertisement by the Eagle Emporium announcing that its employees could speak Danish) survived nearly sixty years. It became in that time the "welcome guest" in the homes of Scandinavian Saints its editor had hoped it would be. It was an influential voice of the Church to the Scandinavians and at the same time gave them a voice of their own. (Beginning in 1885, *Svenska Hårölden* and in 1900 another *Utah Posten* performed the same role in Swedish.) The converts from abroad had come bearing gifts, most precious of all being the mother tongue; and an organ in their own language, far from being an act of isolation, served as mediator between two cultures, preserving the old, introducing the new. The

verse by Johannes Bohn on "The Scandinavian Tongue"—is the editor's eyewitness account, rich in what journalists today would call "human interest":

A company of immigrants numbering seven hundred, of whom four hundred were from Scandinavia and the remainder from Great Britain, Ireland, Germany, and Switzerland, arrived in Salt Lake City on July 18th at ten o'clock in the evening. Their arrival had been expected all day, but it was first towards evening that definite word was received when they would arrive. Many hundreds of people had gathered at the station, among them many who expected to see relatives and friends from the Old World. There was great jubilee when the train pulled in. It was very interesting to see the joy with which those who had been separated so long greeted each other in different languages and dialects; tears of happiness rolled down their cheeks on seeing each other again.

Bishop Hunter had sent six wagons to the station to accommodate the old and feeble. There were no sick. Then the procession began to move, and soon both those riding and walking reached their quarters at the Tithing House Yard and its outbuildings. [The Hotel Utah corner.] Here the Scandinavians from town and country had prepared an evening meal for the tired travelers, consisting of meat, new potatoes, bread and butter, cheese, and preserved fruits. The tables, some sixty feet long, groaned under their weight. There were no dishes, however, no plates, cups, knives, and forks, of either gold or silver, to be seen; it had been expected that these immigrants from the far north would have with them their own travel requisites, which generally are made of iron, steel, and tin. Neither was the food brought around by maids-in-waiting nor beautiful Valkyries, but all helped themselves at will. Nor were there any liquors such as champagne or watered toddy—the company was satisfied with the best and most healthful drink that nature so abundantly provides in our mountain regions—crystal-clear water. Everything was so clean and neatly arranged that we could not resist the desire to help ourselves to the dishes and keep our countrymen company at the table.

The meal finished, these newcomers did not follow the habit of their northern ancestors in olden times, who, if history is correct, used to knock each other down with the gnawed bones; but all sought the sleep they greatly needed, some at the homes of friends in the city, and others in the sheds built in the Tithing Yard. ★ ★ ★



By William Mulder

ENGLISH DEPARTMENT
UNIVERSITY OF UTAH

Scandinavian press in Utah is a fascinating record which the immigrant-converts themselves left of their activities and their state of mind. Complete files of these newspapers are among the treasures happily preserved in the Andrew Jensen room at the Church Historian's Library.

The selection which follows, taken from the very first issue of *Bikuben*—which among other items carried an address by Brigham Young on the resurrection, an editorial on the 24th of July, and a



From an address delivered at the unveiling of the Brigham Young Statue in the Rotunda of the Capitol Building, Washington, D. C., June 1, 1950

*By the Honorable
Alben W. Barkley*
VICE-PRESIDENT OF THE UNITED STATES

BRIGHAM YOUNG

A Builder of the West

THE concept which no doubt occupied the mind of Congress when it enacted the law providing that each state should be able to authorize the placement of two statues in statuary hall, was an exemplification and emphasis of the right of local choice in the matter of honoring its heroes. This law did not place within the power of Congress the right to select the representatives of the various states. It left that entirely up to the state which desired to honor two of its outstanding citizens. Some of the states have not yet completed the process of honoring two outstanding citizens here, but it will be done. My own state of Kentucky was late in placing in this hall of fame two of her outstanding men. One of them a statesman of worldwide recognition, Henry Clay, and the

other a physician who was a pioneer in the science of surgery. Now, Utah comes forth with one of her representatives.

It seems to be entirely fitting that Brigham Young should be one of the representatives of the state of Utah. The history of the expansion of the United States from a territorial standpoint as well as from a standpoint of liberty, law, and the enjoyment of democracy and its expansion was one of the most fascinating stories of nation-making in the entire world.

As a Kentuckian I have always been proud of the exploits of George Rogers Clark, a Virginian who came to Kentucky during the American Revolution, organized a little band of pioneer soldiers, never numbering much more than 125 men who crossed the Ohio River, invaded

what was then known as the Northwest Territory, and in the battle at Kaskaskia in Vincennes and other places in that vast territory conquered it for the United States and added it to the thirteen original colonies and made the Mississippi River, rather than the crest of the Allegheny Mountains, the western boundary of the United States. Out of that Northwest Territory came the states of Ohio, Indiana, Illinois, part of Michigan, Wisconsin, and a part of the state of Minnesota. Of course the impetus to the expansion of our country which seems to have been inevitable from the beginning, which seems to have been a part of our destiny to march out across the body of the mid-continent to the Pacific Ocean, was stimulated and emphasized and made possible by

(Continued on page 50)

Editor's Note

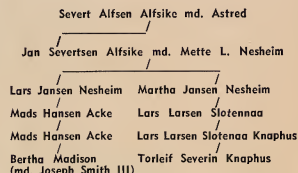
TORLEIF S. KNAPHUS, gifted sculptor of Norway, was baptized as a convert in 1903, at the age of twenty-one. Relinquishing a promising career in his native land, he came to Utah. His rare talents have since been devoted to producing for his Church such well-known sculptures as "Handcart Pioneers," on Temple Square, the statue of the Angel Moroni on Hill Cumorah, and a new statue of the Angel Moroni delivering the plates of the Book of Mormon to the Prophet.

In another line, he is equally distinguished. He is the happy possessor of a pedigree chart of mammoth proportions, one of the finest in the Church, linking him up with many grandfathers on many lines.

The story of those forefathers he tells in the accompanying article.



dent of the Reorganized Church. I am third cousin to Bertha Madison Smith, as shown by the chart which follows:



I have been engaged in genealogical work for over forty-five years and am grateful for the success I have obtained. At the beginning of my search I knew only of my four grandparents. I had also heard of two of my great-grandparents. Now, through the help of the genealogists Jens Jensen and John Dalsbo, my friend Berge Velde of Oslo, my wife, and my brother Andrew, I have on record the names of 442 grandparents on my direct lineage, connecting me with some forefathers who lived more than six hundred years ago.

In all my research I have used the greatest care and have checked and rechecked every link and every lineage to make sure that no mistake has occurred. This work was made more difficult because the church books I needed to consult were burned in 1789.

As a result of this search, I find that my love has been extended to every one on this large record, just as if all were members of my living family. I have used the utmost care to record their names correctly and to attend to their temple work.

My father's paternal line goes through many changes of surnames to one Knut Haaland or Ronda Aetten, Erfjord, Norway. He was known primarily for his great wealth. He was born about the year 1500. His son Olaf had a son Alf Olafsen Shefton who married Engeborg, a daughter of Elling Simonsen, the Lutheran minister of Finnoy who assisted Bishop Jorgen Eriksen in the reformation to the Lutheran faith. This Alf Olafsen Shefton, my sixth great-grandfather, received as part of his inherit-



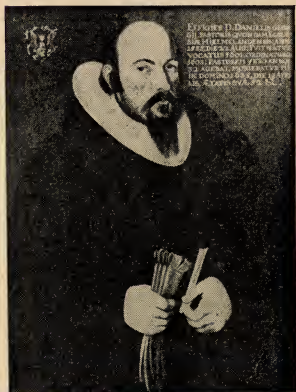
Jorgen Eriksen, Bishop of Stavanger, Norway, often called the "Martin Luther of Norway."

ance the great estate called *Eike in Vats*. Here he made his home, and thereafter the estate was called *Alfsike* in his honor; and *Alfsike* became the surname of the family.

My third great-grandfather on this line was Severt Alfsen Alfsike. He married Astrød, a granddaughter of the humorist, Olaf Gunnerson Torsdal, the Lutheran minister of Vats and Skjold. The latter was the son of another Lutheran minister, Gunner Michelsen, and grandson of still another minister, Michel Pedersen, born about 1530, my seventh great-grandfather.

All of the ancestors of Severt Alfsen Alfsike are also progenitors of Bertha Madison, wife of Joseph Smith III of the Reorganized Church, and of their two sons, Frederick Madison Smith, late president, and Israel Alexander Smith, presi-

The information I have gathered on the genealogy of this family should be of interest to the Smith descendants. In 1929 Mary Audentia Smith Anderson, daughter of Bertha Madison, wrote and published a volume on the genealogy of her grandparents under the title, *Ancestry and Posterity of Joseph Smith and Emma Hale*, in which she wrote on her Madison line:



Daniel Jorgensen, Pastor of the Church in Hjelmenland for 32 years.

It is a matter of deep regret to her descendants that so little is obtainable concerning the ancestry of Bertha (Madison) Smith. In Norway, where her parents were born, doubtless there would be opportunities for extending the research to a period farther back than that of which we now have knowledge.

The difficulties of family research in THE IMPROVEMENT ERA

Grandparents

By Torleif S. Knaphus

Norway are increased by the peculiar customs there of naming people after the farms or estates upon which they live, and of using for the surname of a child, his father's Christian name with the addition of "son," in case of a boy, and "datter" in the case of a girl. . . In Norway Mads Madison's name was *Mads Ache*, Ache being the name of the farm upon which he lived.

It is gratifying to me to know

great-grandparents, *Lendsman* Johannes Osmundsen Stoka and his wife, Brynelda Knudsen, and their many children, has hung in the church at Vats for over three hundred years. They were a God-fearing and interesting family. A photograph of this painting was recently made by my relative, Elder Enoch Wayne Russon.



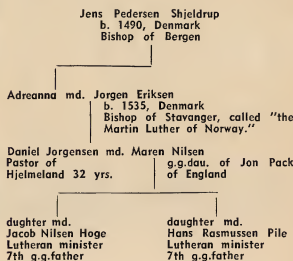
The large family of Johannes Osmundsen Stoka and Brynelda Knudsen, 8th great-grandparents of Torleif S. Knaphus.

that her ancestors, as well as mine, have now been traced so far back.

On the island of Ombo in Rogaland, Norway, lies an old estate called Aukland. This was the home of my maternal ancestors for many generations, back to my 14th great-grandfather, Tolak Aukland, born about 1360. This family was of local prominence, its leaders being called *Drotter* or country chiefs. Their history was written on sheepskins and was kept in a steel vault in Aukland. My eighth great-grandfather, *Lagetsman* John Jonsen Totland, was honored as a young man of thirty-one years by being selected as the representative of Rogaland to attend the coronation of King Christian IV, in the year 1591. His wife, Karen Aagesen Nesa, belonged to another prominent family of Rogaland, tracing back to Arnbjorn, born about 1295.

An oil painting of my eighth

famous Jorgen Eriksen, bishop of Stavanger, often called the "Martin Luther of Norway." He was born in Hederslev, Denmark, in 1535. This marriage produced my eighth great-grandfather, Daniel Jorgensen, a very good and much beloved man. He was Lutheran pastor in Hjelmeland for thirty-two years. An oil painting of him and his wife is hanging in the church of Hjelmeland to this day. His wife, Maren Nilsen, was a great-granddaughter of Jon Pack, born in England in 1490, who became the first book printer in Norway. He married a Norwegian girl, whose ancestors trace back to 1380. My two seventh great-grandfathers, Jacob Nilsen Hoge and Hans Rasmussen Pile were both sons-in-law to Daniel Jorgensen and Maren Nilsen, and were both Lutheran ministers.



My father's maternal line descends from many notable clergymen. Jens Pedersen Shjeldrup, my tenth great-grandfather, bishop of Bergen in Norway, was born in Shjeldrup, Fyen, Denmark, in 1490. His daughter Adreanna married the

It will also be of interest to mention my third great-grandparents, Bjorn Johannesen Egeland and Sofia Larsen, who lived in married life sixty-nine years and had twenty children—ten boys and ten girls—all of whom reached maturity and were respectable people in their community.



The picturesque city of Christiania (now Oslo), Norway, where the first headquarters of the Church for the Norwegian branch of the Scandinavian Mission was established.



Farrell Collett

ELSIE dreaded to see the long, lonely days of winter set in.

LONELY to LOVELY

By Helen Baker Adams

ELSIE dreaded to see the long, lonely days of winter set in. Winter made her think of old age, and old age made her think of the long, wearying years with poor Mama.

Elsie was forty-four years of age. She and Sam had lived on the farm since their marriage three years ago. The first winter wasn't so bad. She was happy in her new home and was busy painting and papering and fixing up the old house. There were droves of mice to outsmart, cracks to chink against the cold, and old pieces of Mama's furniture to refinish. It was all like play after the hard years of caring for her mother. Then spring came

almost before she knew it, and the flowers popped up again.

The second winter Mary, her sister's girl, had come, and the two women had cut and sewed on Mary's trousseau. It was pleasant to think of her niece in a new home of her own, now that she was married, but Elsie knew that memories wouldn't help much when a new winter set in. She kept remembering Mama and how old she became, suddenly, and lost all interest in life, after Papa died. Elsie knew she was a lot like Mama. That was going to be her problem.

Sam was out all day. He was a self-sufficient outdoor man. He had been a bachelor so long that he

didn't seem to need all the care and attention Elsie had expected to bestow on him. Even on bad days he had things to do in the shop and came in only for lunch around noon and again whenever the day's work was done. Their only close neighbor was old Mrs. Crane. She lived alone in a little black cottage a quarter of a mile down the road. She had a cow and three pigs and some Plymouth Rock hens. Sometimes Sam dropped in on his way to the back eighty to see if she needed the loan of a man's strength for some task she might be saving.

"There's a good soul," he would

(Continued on page 34)

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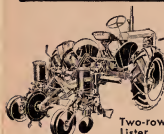
Mower—lifts
clear on road



Disk bedder and
bed cultivator



Disk plow—goes in
where others ride on top



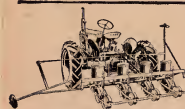
Two-row
Lister



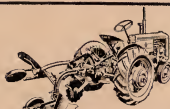
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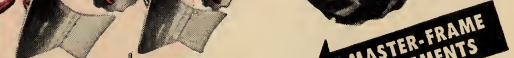


Single-furrow
two-way plow

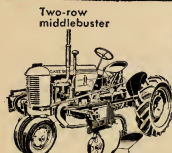
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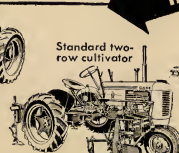
Bumper-type
planter



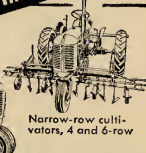
Corn planter with
fertilizer cans



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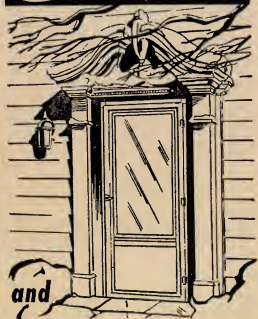
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ADDRESS

LONELY TO LOVELY

(Continued from page 32)

tell Elsie. "You ought to go down and see her."

"Why, is she lonely?"

"Lonely? Not that old lady!" Sam laughed. "She is the least lonely of any person I ever saw."

But Elsie had never gone. She avoided old people. She had no intention of becoming involved with old age again nor did she plan to be a listening post for an old lady's dull memories. She remembered Mama.

But this morning Elsie was thinking about old Mrs. Crane because of what Sam had said yesterday.

"Our neighbor's not too pert," he had reported. "I stopped in to see her, and she's afraid she may have to take to her bed. But she certainly keeps cheerful."

That was yesterday, and there was no smoke rising from the little brick chimney this morning. Elsie stood at the window a long time. She always tried to put herself in the other person's place when she was in doubt as to what to do. That usually worked.

"I wouldn't want to lie here sick and helpless if I were alone," she told herself. "Oh, dear, I suppose I had better go down there and see how she is."

As she was about to leave the house she thought about Mama, how hurt she sometimes felt when friends came empty-handed. Mama was like a child when she grew old, always expecting presents. Elsie looked about her neat kitchen. The red-leaved begonia was outgrowing its little yellow pot—a slip from that would do. The flat blue vase on the clock shelf would be just right for it with a tendril of ivy, a pinch of sedum, a shoot from the foliage. Elsie was almost smiling as she trudged through the pasture and rapped on the weather-beaten door. There was no answer. She tried the knob and called.

"Yoo-hoo, it's Sam's Elsie. Are you resting?" She listened.

"Come in, dear," a gay, lilting little voice called. "Come in here. I'm not resting. I'm just rusting—rusting away." She laughed. Mrs. Crane was propped up in bed with a scarf wrapped around her head and two sweaters buttoned to the throat. The bedroom was in a state of shambles unlike anything Elsie had

ever seen, but Mrs. Crane's eyes were twinkling, and her smile was bright.

"It's my old knees again," she announced. "But it just means I can start my winter project a little earlier." She waved her hand toward an easel by her bed and to flower arrangements sitting in every available spot in the room.

"I can't get out much when winter comes," she explained, "so I have my fun indoors. I paint pairs of flower arrangements in water-colors, and people buy them!" Elsie could see that they were good. "But I can't stay in this bed long," she went on. "I'll have to sell my pigs and hens and get rid of that cow. I'll never be able to look after them this time. I can tell. It's my old knees tormenting me. Won't you sit down, dear? Just move that bittersweet."

"I'm looking forward to a good long winter," the old lady continued. "I'll hibernate and paint every day. But meanwhile, I'm going to let these old knees have a few days' vacation, so they'll let me get in my coal and winter supplies." She smiled at her visitor as she stopped to get her breath. "Dear, dear, what is that?" She gave Elsie no chance to speak. She was looking at the little blue vase of sprigs in Elsie's hand. "That's lovely," she said very quietly. "Did you fix it? You have the knack, child. You primp them better than I do."

Elsie emptied a little table and placed the blue vase in the center where Mrs. Crane could see it comfortably.

"Now," she said at last. "You think about that while I start a fire and feed those friends outside, and we will have a snack."

By the time Elsie went home at noon to fix lunch for Sam, she had done some thinking. Old Mrs. Crane must be past seventy, and she was younger than anyone Elsie knew. She was full of life. She could face the fact that winter and old age were a part of living to be made the most of. She was looking forward to finding happiness and beauty in the drab days ahead.

"If my hands get like my old knees," she had chuckled, "I will be in a pretty kettle. But I don't think they will. I haven't let my

fingers rust. My only trouble is getting out and gathering in the makings of my models."

"Could I . . . would you like me to help?" Elsie had asked hesitatingly. "This winter I could clip ideas and pictures, tint pine cones, order seeds for our garden flowers. And I have all sorts of vases and baskets and figures of ducks and swans. I have geraniums and African violets and begonias that bloom all winter. I would love to help."

Old Mrs. Crane made no pretense of trying to conceal her joy.

When Sam came in for lunch, Elsie was studying the calendar. "About three weeks until frost, don't you think?" She smiled. "I will be hustling to do everything I want to do before then. Do you suppose between us we could look after Mrs. Crane's stock until spring? I stopped in to see her today and I'll be dropping in oftener as soon as the long, lovely days of winter set in."

Be of Good Courage

(Concluded from page 21)

whisperings from the dungeons of existence. Then the Lord will add his power and his blessings; fear will flee.

We need everywhere throughout our sunlit land men who are strong enough for righteousness to face the enemy.

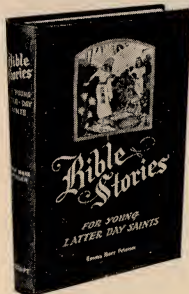
When Gideon of old was left with only ten thousand unaffraid men, other tests were given this remainder of his large army. Gideon could take no chances. The cause, the freedom of his people, was too great. So he watched his men. When the army, marching in the heat of the day, crossed a creek, some loitered, took their time, lay down to drink; others, however, only three hundred of the ten thousand, eager to meet the enemy, could not wait; they merely cupped their hands and drank as they marched hurriedly along. They caused no delay. These three hundred became Gideon's army; the others were sent home. With these three hundred Gideon won glorious victories.

With such men, in any day, every fear vanishes.

The feeling of depression that bows down many of our people today should be replaced by a song of courageous gladness. The Lord is at the helm. Therefore, we should be full of courage. Our task is to keep the law of the Lord, to reject every evil offering, and to assist eagerly in the solution of present-day problems. Then we can safely trust the future. Then we shall no longer be afraid. Those who then may suffer will be those who will not do these things. In the name of Jesus Christ. Amen.

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...TODAY'S Family... *Burl Shepherd, EDITOR*



This imitation eyelet in dainty pink plastic gives a durable yet attractive finish to the young lady's dressing table.

BUDGET BEDROOMS

By Louise Price Bell

Photos by the Author

EVERY teen-ager wants a pretty room and is usually willing to go to great lengths to have one. Very often the family budget just won't permit much expenditure, and that presents a real problem . . . a problem that may be solved by the use of wonderful new plastic materials. Ensembles already made are as dainty as any girl could desire and are available in many stores. Resourceful young ladies may also buy the pattern of their choice and make it up into beautiful curtains,

hangings, dressing-table skirts, and bedspreads. Special patterns are not necessary. Any good pattern will give professional-looking results. And you know—if you have ever made anything all by yourself, or with a little help from Mother—that there's a lot of satisfaction in it.

Besides being attractive and inexpensive, here is something else that you will adore about plastics: You never have to stay home from a picnic or jam-session to wash the

You Can Do It! This column for young people, and for any others who wish to take advantage of it, will feature articles of a "how-to-do-it" nature. Contributions will be considered for publication at regular rates.



curtains, counterpane, and dressing-table skirt in your room because company is coming. If any of these pieces become soiled, all you do is wipe the material with a cloth wrung from clean, soapy water, and presto—it will look as good as new! Plastic materials are stain-resistant, waterproof, sunproof, dustproof—the answer to many a dream.

For chair coverings, the plastics come with a backing to make them wear extra well, but for most other uses, the backing is not needed. If you buy the things made up, the cost runs a bit higher, so why not get out the sewing basket, take a shopping trip with Mother, select your favorite pattern and color, and start in to turn your room into a truly elegant one? And all within the growing budget, too!

Just put a long stitch on the machine, use a fine needle (No. 11 is recommended) and mercerized thread, and you'll have everything done in a surprisingly short time. If the thread is not mercerized, it may



A plain rectangular "throw" of colorful plaid plastic is ideal for the studio-type bed.

THE IMPROVEMENT ERA

shrink in washing and cause seams to pucker. Where binding is needed, use strips of the plastic rather than cotton tape, for it may shrink, too. One more tip: Instead of using pins or cutting notches in cutting out a pattern, use paper clips or Scotch tape to hold the material in place. A soft pencil may be used to outline the pattern.

Thumbtacks are fine for attaching dressing-table skirts to the tables themselves, and both skirts and dust ruffles can be as plain or fancy as you want them. For the studio-type bed, plain rectangular "throws" will do the trick nicely and be a quickie job for those of you who are just learning to sew at school or at home.

BLUEPRINT

FOR Beauty

*Your Posture,
Madame!*

HOLD that line! What line? Why, the plumb line. And that, you can tell, has nothing to do with football; it's a cheer for better posture. It all has to do with getting around in the graceful manner nature intended, with the idea of enjoying better health, more comfort, and better looks.

We always associate good posture with the alert, clear-thinking, energetic young person who meets life with courage and enthusiasm. In plain language then, the attitudes we take on when sitting, standing, walking, or engaged in any other activity, are translated into our posture—for better or for worse. Strange, isn't it, that all the qualities of beauty begin, not at all with physical fortune, but with good, clear thinking? If the mental posture is straight and strong, its physical reflection will be pleasing.

(Concluded on following page)

JANUARY 1951

ONLY Improved FELS-NAPTHA

OFFERS THESE WASHING ADVANTAGES

1. Mild, golden soap.
2. Gentle, active naphtha.
3. Finer 'Sunshine' Ingredients that give white things extra, brilliant whiteness—make washable colors brighter than new.



Yes, little girl, your Mother's a very smart lady . . . she is a regular user of Fels-Naptha Soap Chips—now improved for finer washing results.

You and Mother will have your wash done in a jiffy, with Fels-Naptha and your wonderful automatic washer working together. Your play-soiled dresses will come sparkling clean and fresh and fragrant, because Fels-Naptha combines the extra washing energy of golden soap and gentle naphtha, plus the special 'Sunshine' ingredient that makes washes 'sparkle-white and color-bright.'

IMPROVED
Fels-Naptha Soap
WITH NEW 'SUNSHINE' INGREDIENTS

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Promptly and Courteously
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The Piano of the
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The finest toned, medium
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4.93 Milligrams Pantothenic Acid
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Ogden, Utah

All-O-Wheat now available in
Pacific Coast health stores
Served by Halco Corp. of Los Angeles

YOUR POSTURE, MADAME

(Concluded from preceding page)

That's the beginning. From then on, barring fatigue, improper clothing, or insufficient exercise, good posture is a matter of practice. And that's where the plumb line comes in.

Stand with the weight evenly on both feet and try to feel it hanging directly over the ankles. Feet should point straight ahead (not out), knees slightly relaxed (not bent, just comfortable), abdomen pulled in and up. Keep the hips tucked in, shoulders back but relaxed, and hold the head erect. Try it before a long mirror. If you're standing properly, an imaginary line dropped from just above the shoulder, opposite the ear, down through the shoulder and hip joints, along the outside of the knee joint and through the ankle bone will be a straight line. That is what is known as the plumb line. If it staggers, you're off balance and need to throw your weight a little more forward or back. Hold that line in a corner of your mind and bring it out as a guide to good posture whenever you pass a mirror.

Correct walking is simply correct standing, in motion. Keep a firm leash on your abdomen and head so that they don't start out before you do. Walk with the weight on the outside border of the foot: First the heel touches lightly, next the entire outside border of the foot, then the ball and toes. The leg should swing freely from the hip, with the knees slightly bent. The whole body should preserve in walking the same general alignment as for standing. The old trick of walking with a book on the head is an excellent one, even for learning to ascend and descend stairs. Walk over to the stairway, book in balance, place one foot on the first stair directly in front of you, and lift with the chest so that you fairly float upstairs. When coming down, start with a straight spine, bend the left knee deeply, and push the right toe in front of you and across the other foot. Then, body erect, reach for the step below; lower yourself, and transfer the weight.

Now let's see you sit down gracefully. First, walk right up to the chair and turn on the balls of the

feet so that your back is to the chair. Then, with weight on the foot nearest the chair, lower yourself into it. Try it with a book on your head. In good sitting posture, one sits straight, hips pushed well back on the seat, spine straight and pressed out close to back of the seat. The shoulders should be relaxed, chest up, head up, chin in. Other essentials of good sitting posture are feet flat on the floor, knees



relaxed. Crossing the knees is barred because it slows the circulation and creates tension around knee joints. Sit tall—and hold that line!

Reference: Dorothy Nye, *Your Aches, What To Do About Them*. Funk and Wagnalls, New York. 1949.

A HOT DISH FOR A COLD DAY

Irish Stew

- 1 lb. lean lamb, cut in cubes
- salt, flour
- 1 onion, sliced
- 2 tablespoons fat
- 2 potatoes
- 4 small carrots
- 1 turnip, small
- 1 tablespoon chopped parsley

Sprinkle the meat with salt and flour, and brown it with the onion slices in the fat. Then add water to cover and simmer about 1½ hours. Wash and dice vegetables and add them to meat mixture. Cook until well done, about 20 minutes. Add parsley. Serves four.

Flaked Fish Loaf

- 2 cups flaked fish
- 1½ cups whole-wheat bread crumbs
- ¾ cup cooked tomatoes
- 1 egg, beaten
- 2 tablespoons cooking oil

- 1 tablespoon minced onion
salt to taste

Combine all ingredients and pack into greased loaf tin. Bake in moderate oven (350° F.) about 45 minutes.

Eggs Creole

- 3 tablespoons chopped onion
3 tablespoons chopped green pepper
2 tablespoons cooking oil
1½ cups cooked or canned tomatoes
½ cup water
½ cup uncooked brown rice
½ teaspoon salt
4 eggs

Cook the onion and green pepper together in the cooking oil in large fry pan until onion is lightly browned. Add the tomatoes and water and heat to boiling. Stir in uncooked rice, salt. Cover and cook over low heat until rice is tender, about 25 minutes. Stir occasionally with a fork to prevent sticking. Drop eggs on rice, cover and simmer until eggs are firm as desired. For variety, top the rice mixture with slices of hard-cooked eggs instead of poaching them.

Lima Beans in Tomato Sauce

- 1 cup dry lima beans

- 2 cups water
¾ teaspoon salt
1 cup cooked or canned tomatoes
½ cup chopped onion
4 slices bacon

Wash beans and soak overnight. Add ½ teaspoon salt and cook gently in the same water 45 minutes. (Add more water if needed.) Put onion and beans in greased baking dish. Add tomatoes and remainder of salt. Arrange bacon slices on top. Bake in moderate oven (350° F.) until beans are tender—about 45 minutes to 1 hour.

Cheese Souffle

- 4 tablespoons butter or margarine
4 tablespoons flour
1½ cups milk
1 teaspoon salt
½ lb. cheese, shredded
6 eggs

Melt the fat in top of double boiler over boiling water. Blend in flour and salt. Gradually add the milk, blending well. Cook, stirring constantly, until the sauce is thick and smooth. Then add the cheese gradually, stirring until cheese has melted. Remove from heat and slowly add the beaten egg yolks; blend well. Cool the mixture

slightly and pour it onto the stiffly beaten egg whites, cutting and folding the mixture together. Pour into ungreased 2-quart casserole; bake 1¼ hours in slow oven (300° F.) Serve immediately.

Turkey Wings Creole

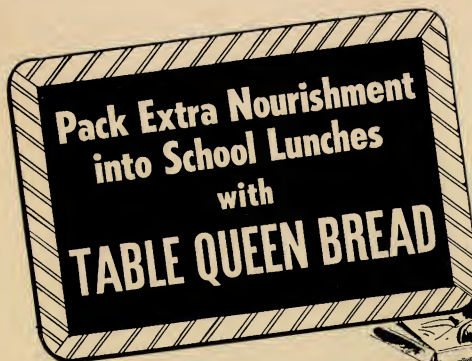
- 4 turkey wings
flour and salt mixture
3 tablespoons cooking oil
1 cup chopped onion
1½ cup chopped green pepper
1½ teaspoons salt
1 bay leaf, if desired
1 clove garlic, sliced
2½ cups cooked or canned tomatoes

Dip wings in flour mixture and brown them in hot oil about 20 minutes. Add onion and green pepper and cook a few minutes longer. Then add other ingredients; cover pan. Simmer about 2 hours or until wings are tender. A little water may be added, if needed, to prevent sticking.

Turkey Chowder

- 2 tablespoons chopped bacon
¼ cup chopped onion

(Concluded on following page)



To make lunch one of the high spots of the day, include sandwiches made with Table Queen bread. Its smoother texture and finer flavor assure delicious sandwiches every time. Table Queen is extra nourishing and full of energy too—extra good for active, growing youngsters—because it's made with high protein flour and enriched with vitamins and iron.

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She always buys this famous "BITE SIZE" TUNA; she knows it's delicate, tender, and delicious. Every tuna dish she serves is a *coup de maitre*!



SAD MRS. B

She's learning by experience that a tuna dish is either a glorious success... or a dismal failure! Next time, she'll buy quality tuna!

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QUALITY
IN TUNA!**

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filled with the golden corn goodness of Fritos...



Fritos Chili Casserole.

- | | |
|---------------------|-----------------------|
| 2 4-oz. bags Fritos | 1 No. 2 can hominy |
| 1 No. 2 can chili | 1 medium-sized onion, |
| 1 cup grated cheese | chopped |

Arrange above ingredients in layers in casserole, topping with generous layer Fritos. Bake in moderate oven 30 minutes. Serve with Fritos. Makes six generous servings.

Remember Fritos, for quick, delicious food treats! This hearty, nourishing, one-dish meal is easy to prepare—rich in Fritos flavor appeal. Fritos are always crisp, crunchy... grand with meals or between. Today, get Fritos, America's favorite corn chips!

THE FRITO COMPANY LOS ANGELES, CALIFORNIA

A Hot Dish for a Cold Day

(Concluded from preceding page)

- 1 cup diced celery
- 2 cups cubed potatoes
- 1 cup diced cooked turkey
- 1 cup whole kernel corn
- 2 tablespoons chopped parsley
- 2 tablespoons flour
- 1 cup milk
- salt

Partially cook the bacon and then add the onion to it. Continue cooking until onion is soft and bacon is brown. Meanwhile, cook celery, potatoes, and turkey in broth until the vegetables are tender. Then add corn, cooked bacon, onion, and parsley. Blend flour with milk and stir into cooking mixture. Cook about 15 minutes longer. Season to taste.

Note: Many of these recipes are adapted from USDA bulletins, "Turkey on the Table the Year Round" (Farmers' Bulletin No. 2011), and "Family Fare, Food Management and Recipes" (Home and Garden Bulletin No. 1).

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

A good way to keep shoelaces from coming untied is to dampen the laces just a little where the bow is tied. This is especially good for silk laces.

Mrs. H.D.A.
Salt Lake City

A cloth dipped in warm paraffin will clean windows perfectly and give a brightness impossible to obtain with water. Tissue paper, or any soft paper, makes a good polisher, leaving no lint.

Mrs. B.R.
Lansing, Mich.

Never discard as useless any torn plastic tablecloths, aprons, etc. They make over into bibs, food bags, dress shoulder covers, and many other handy items.

Mrs. O.W.S.
San Pedro, Calif.

Try molasses for a flavoring in egg nog, sundaes, milk shakes, and plain milk to perk up lagging appetites. Besides its zesty flavor it is very rich in blood-building iron.

Mrs. F.S.A.
St. George, Utah

THE IMPROVEMENT ERA

DISRESPECT

By Ada Marie Patten

I AGREE with everyone who believes that there should be more respect between parents and children—you'll notice that I said *parents and children*.

That children respect their parents is something that follows—like the blossom follows the bud. The parents' respect for their children is definitely the bud.

The other day in a store, a mother said to me, "I want you to meet my son." The boy's face lighted. "My SPOILED son," the mother added. The little boy's chin sank.



Now, suppose this mother had been shopping with her husband's employer, would she have said to me, "I would like you to meet my husband's employer." And afterwards added, "He's a tight-fisted old tyrant."

She would never have been guilty of such discourtesy to a grown-up.

Children are known for their voicing of the truth—and they should be given equal credit for discerning it. They know without question just how unselfish and sincere are their parents' affection for them.

The two most "spoiled" children I have ever known, were two little boys whose parents had not wanted

children. These two boys were given material comforts but practically no affection. They understood all this and became wholly unmanageable and the dread of the neighborhood.

The advent of a child necessarily changes the way of life of the family. And why shouldn't it? Suppose Aunt Margaret came to make her home with her niece and nephew. There would be necessary alterations in the daily routine. And, of course, no one would ever try to solve any of the problems by putting Aunt Margaret into the bedroom and letting her cry it out. She would be treated more intelligently than that. And don't think that a child hasn't the same kind of reasoning power as Aunt Margaret. He senses immediately if he is being unfairly treated, and once this feeling is allowed to develop, chaos ensues.

A normal child is not basically unreasonable. He usually doesn't want more than his share. But he does want his share: his share of time, affection, and consideration. And he is entitled to just that. And once a child is assured (and he should be from the first) that he doesn't have to fight for what is rightfully his, he will be more tranquil.

After all, "a child is but a man not yet grown tall" and should be treated with utter respect.

FORMULA FOR GOLD

By Hildegard Walls Johnson

THE alchemists who sought in vain
A formula for gold
Would never have believed the feats,
Could they have been foretold.

That modern chemists can perform:

The plastics made from milk
And corn and coal, wood pulp and plants;
Fabrics that rival silk.

The chemists are much wiser than

The alchemists. They know
That gold is less than things that make
For better living. So,

They search for methods to provide
New comforts, better health;
And with their golden formulae,
Create new kinds of wealth.



BAKE THE CLABBER GIRL WAY

The way to baking success you can well be proud of, begins with the mixing bowl and reaches perfection in the oven. Clabber Girl, the baking powder with the balanced double action, is your safeguard to prideful results every step of the way.



CLABBER GIRL

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IT'S WONDERFUL TO



HEAR AGAIN

and there's no **HEARING-AID BUTTON IN MY EAR**—thanks to this amazing invention!

YES, I LAUGH at my deafness now because I hear birds singing again, music, loved ones' voices, *even whispers perfectly!* And there's no tell-tale ear button to discomfort or embarrass me, no headband, no pressure of any kind! Yes, now I hear better than ever, thanks to **ACOUSTICON's** amazing new tiny skin receiver disc which hides behind my ear!

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Whether or not *you* wear a hearing aid, you should find out about this wonderful **FULLY GUARANTEED** new **ACOUSTICON** invention at once—without cost or obligation. For **FREE INFORMATION**, and to learn how you may enjoy an **ABSOLUTELY FREE TRYOUT**, fill in and mail the coupon *right now*, while you have it in mind!

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TREMENDOUS WATER SAVINGS!

Write Today For Complete Details.

RAIN BIRD Sprinkler Mfg. Co.
GLENORA, CALIFORNIA

"COME BACK, MY SON, COME BACK!"

(Continued from page 25)
meaning? Yes, that was it, for now I have come to feel that 'the light of Christ' never really goes out altogether, else it should have gone out in me long ago.

"I am an elder now. My wife and precious children are mine forever. The Church? It is everything to me; I love it with all my heart. No more cigarettes! No more whisky! No more Saturday night fears and tears for the members of my family! No more bitterness and hatred—these are not the companions of truth and good will.

"Thank God for the love, the patience, and the understanding of that wonderful woman who is my wife.

"Thank God for the kindness, the gentle persistence of the adviser in

the program for the adult members of the Aaronic Priesthood. I can only pray that all men who need help as I needed help may enjoy such fellowship, may receive such encouragement as I received from that humble servant of the Lord whom I had wanted to throw off the place the first night he called."

His story was ended. The spirit in which he spoke will perpetuate his message so long as anyone who heard him shall live. "I know God lives; I know that Jesus is the Christ; I know the Book of Mormon is the word of God; this is the Lord's Church—I know it!" he said, as he took his seat.

It was as though the Lord had called to him, "Come back, my son, come back." And he came back.

GILES—THE TOWN THE "DIRTY DEVIL" TOOK

(Continued from page 27)
runoff, would build up a head that laughed at the settlers' log dams or cut around them on the weaker side. Three dams were washed out that first year, but the floods quickly spent themselves in the level bottom lands, and sufficient crops were raised to enable the settlers to gain a foothold there.

Ignoring the river's savage potential still further, they sought to convert the valley's swamplands into tillable ground by cutting a straight channel through the many ox-bows and goosenecks of the stream's meanders. How such a scheme backfired, the present status of Giles and the Blue Valley bears mute witness. The straightened river felt a new surge of life. Its quickened flow carried along the silt and debris that it had long been leaving in the valley. Impregnated with highly abrasive sandstone particles, the fast water cut its new channel deeper and deeper to lower the valley's water table, undercut the banks, and wash away the richest farmlands. Without the checkmate of the natural settling basin, attempts to dam the stream at the Narrows proved even more futile, and the ensuing floods assumed the proportions of major disasters. The great flood of 1914 struck a death blow to the hapless

valley from which it never recovered. The Fremont River, as such, fled upstream to relinquish its domain in Blue Valley to the "Dirty Devil."

Here let us pause briefly to contemplate this downstream rival and its sinister name. Certain early mapmakers attached the name, the "Dirty Devil," to the entire stream, but it has been more generally accepted that the "Dirty Devil" appellation should apply only from the Colorado to the confluence of the Fremont and Muddy rivers just below Hanksville.

The "Dirty Devil!" Recorded history tells us that it gained its unsavory title when Major William Powell, during his Colorado River explorations, sent certain of his party to see what manner of stream this was which flowed into the Colorado six miles above what is now Hite. After days of fighting their way up the savage silt-laden stream, these men returned. "She bane a 'Dirty Devil!'" the Scandinavian leader of the party told Powell. Major Powell, who had camped the while at the mouth of the stream and had witnessed the phenomenon of a river that could befoul even the Colorado, was not one to protest. The "Dirty Devil"

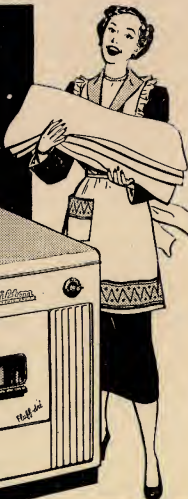
(Concluded on page 44)

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THROW AWAY THE BADGE OF A DRUDGE

COME IN AND SEE US TODAY!

GILES—THE TOWN THE "DIRTY DEVIL" TOOK

(Concluded from page 42)

it became, and the "Dirty Devil" it remains to this day.

No one, perhaps, has better described the dual qualities of this twice-named stream than an almost forgotten writer, George A. Bird, who mingled rumor with eyewitness accounts in his tribute to the Fremont at Loa, Utah.

The Loa Valley is watered principally by the "Dirty Devil," a 'misnomer' in the highest degree, for no more pleasant, peaceful crystal stream ever meandered amid the prayerful homes of a grateful people than the one so named. But I am told that before it reaches the Colorado, many miles below here, like poor reckless humanity in its downward course, it gradually assumes a form less pleasant until, a turbid seething mass, it is swallowed in the grave of waters and in kindness forgotten.

There are engineers and students of this area who are unwilling to abandon the valley to its present fate. They point to broad stretches of level, arable land, to a favorable climate and ample water for irrigation. They recognize the mistakes of the past but refuse to admit that the damages are irreparable.

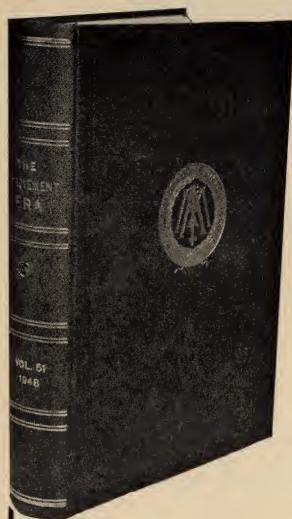
The basic mistake of the early Blue Valley settlers, according to civil engineer C. E. Norton of Salt Lake City, lay in building dams at the head of the valley instead of the foot. By controlling the stream's lower outlet only a minor diversion dam would have been necessary and a reservoir would not have been required. Turning to maps on his office wall, he indicated how the lower six miles of Blue Valley had but thirty-six feet of fall in 1883, a condition that could be restored and maintained by diverting the stream through a new channel. This channel has a solid rock bottom that would defy further erosion. The overburden now on this rock ledge would be used to fill in the old channel and to build a ten-foot dam that would raise the water table, quiet stream flow, and restore the valley's status as a natural settling basin. Admitting that this would have been a major project in the horse, plow, and scraper days of the eighties and nineties, Mr. Norton insists that tractors, carryalls, and bulldozers would just "eat this job up."

A recent development is embodied in a bill before Congress that would provide for the agricultural rehabilitation of the entire valley tract between Cainville and Hanksville. This would involve the building of a dam at a natural reservoir site above Cainville and the ultimate watering of some ten thousand acres. The key to this project would still rest in Mr. Norton's channel diversion plan and dam at the lower end of Blue Valley. The "Dirty Devil" must be driven downstream to the Fremont's junction with the Muddy.

In all discussions as to the rehabilitation of this Fremont River region, the subject of roads appears. There is no easy way out of Blue Valley. Any sound development of the valley's resources must include the building of an adequate highway to railroads and outside markets.

History has written a colorful page into the annals of this region in the dashing exploits of famous outlaw bands that preyed upon the expanding development of southern Utah. Here is the world where Butch Cassidy and the Robber's Roost gangs brought their spoils of horses and cattle and held them for favorable opportunities of disposal. Here they would come to hide out from periodical pursuits by posses and U.S. marshals. Some of the best of our western fiction has this colorful region as the locale. Zane Grey's *Wildfire*, for instance, deals with characters many of whom are still living in the valley of the "Dirty Devil."

Thus you have it: the story of Giles and its tragic passing. If any reader should pass that way and be tempted to think of Blue Valley as but another locality that the desert has irreparably reclaimed for its own, he could be wrong. Three thousand acres of level arable land, a favorable climate, and ample water constitute too great a prize in Utah long to remain abandoned, unused. Already, the discerning can feel the breath of a new day dawning in the valley of this turbulent river. Straining eyes have caught the vision of a revitalized homeland in the land of the "Dirty Devil."



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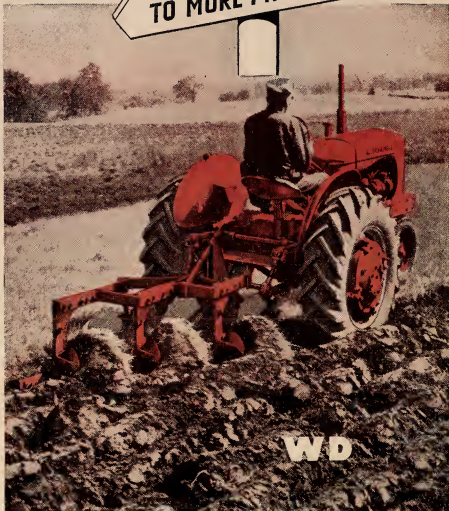
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Melchizedek Priesthood

QUORUM PROJECTS IN UINTAH STAKE

IT would be interesting indeed to compile a list of quorum projects now functioning in the Church. But quorum projects are merely a means to an end. The goal is to get the quorum members together, not only for the period of their regular meetings, but also for working together in the spirit of brotherhood, to understand each other, and wherever problems do exist, to aid those members in helping themselves.

Uintah Stake in eastern Utah has some interesting quorum projects that have come to our attention:

The quorum of high priests has twenty-two and one-half acres of hay and pasture land stocked with nine Hereford cattle. Groups from the several wards carry out assignments of haying, irrigating, feeding, and the ever-present task of maintenance. Last fall the project had about twenty tons of hay on hand. Excellent winter pasture was available to care for the stock adequately.

The 336th quorum of seventy also has a cattle project on its twenty acres of land. The assets include seven cows, four calves, twelve tons of hay, forty tons of ensilage, and fifty-three hundred pounds of oats.

Sensing a community need and at the same time providing a project for the non-farming members of their group, the first quorum of elders are manufacturing cement burial vaults and irrigation headgates. The quorum has now acquired property in the name of the quorum on which to locate their operations permanently. Six hundred dollars has been invested in equipment, and the elders have about four hundred dollars worth of materials on hand.

The second quorum of elders has a fifty acre farm. The sale of crops has enabled the quorum members to carry forward the fencing and land-improvement projects on this farm.

The fifth and sixth quorums of elders have a joint project of forty acres of ground stocked with thir-

teen cattle. This fall they had ten tons of hay and good prospects for winter pasture.

These are all permanent projects which are owned and operated by the quorums. There are a number of seasonal projects functioning in Uintah Stake.

The ninety-seventh quorum of seventy have a seasonal cow and calf project with a good net income in prospect.

The third quorum of elders had a potato crop project during the 1950 growing season.

The fourth quorum of elders is just completing the cutting of twenty thousand feet of timber from the Ashley National Forest and of de-

livering the logs to the millsite.

These quorums have all actively participated in the various ward and stake projects that Uintah Stake has undertaken. Notable was the stake project of the completion and the beautification of the stake center grounds. Members of the Melchizedek Priesthood quorums donated a total of 4423 man-hours and a cash donation of \$951.23. Their brethren, the adult members of the Aaronic Priesthood, have joined them in the improvement of the stake tabernacle and grounds. Over seventeen hundred man-hours and considerable equipment and material were given to complete this project.

NO - LIQUOR - TOBACCO

Column

Conducted by Joseph F. Merrill

WHEN prohibition was repealed in 1933 as a national policy, the advocates of repeal promised that the saloon would never come back. Methods of control would be devised that would make the liquor traffic law abiding and respectable. These and similar statements were made with such sincerity, frequency, and vigor that a majority of the voters in forty-five states were won over, and repeal was secured in all except Kansas, Mississippi, and Oklahoma. In these three states prohibition was continued. A study of methods of control resulted in some states adopting what is known as the monopoly system, and others the license system (the old saloon system, really).

Utah was one of the seventeen states that adopted the monopoly system, according to which, as finally set up, the state became the only legal vendor of distilled liquors within her borders. State liquor stores were

placed in the cities and some of the towns where it was felt the need existed. These stores were not to advertise their wares or promote sales. Liquors were to be sold in packages and only to persons having legal permits to buy. Sale of permits to minors was prohibited. Were this system operated according to the intent and spirit of the law, it was thought a satisfactory control of the liquor traffic would be secured.

On repeal of national prohibition twenty-nine states returned to the license system of pre-prohibition days. This is the system that is strongly favored by the liquor interests and by those people who want to engage in the liquor business by reason of the money they could make in it; hence, persistent efforts have been made repeatedly in the legislatures of monopoly states to get "sale-by-the-drink" legislation, thus permitting opening up of licensed liquor stores, privately owned

—places where promotion of sales could be diligently carried on. Claims are made that the license system promotes temperance, and therefore it is better than the monopoly system.

Now what do the figures of liquor consumption show relative to these two systems—monopoly and license? As obtained by the Distilled Spirits Institute, Inc., Washington, D. C., they show that in 1937 the average consumption per capita of hard (distilled) liquor in licensed states was 1.25 gallons; in monopoly states it was .99 gallons, twenty-six percent more in licensed than in monopoly states. In 1945 the consumption per capita was 1.68 gallons in licensed and 1.15 gallons in monopoly states. In 1949 the figures are 1.25 for licensed and 1.03 for monopoly states. In each year since 1937 (the first for which we have the data) the consumption per capita has been greater in licensed than in monopoly states—on an average about twenty-nine percent greater. Do these figures show a reason why distillers and their friends are so anxious to get monopoly states to repeal their laws and become licensed states? Every legislative year they spend large sums of money trying to get this change. "Sell a drink rather than a drunk" is their slogan. State liquor stores sell by the package only. The stuff must not be drunk on the premises. Taken off, more will be drunk when the package is opened than if drunk at the store from a glass, is the claim—a false one, the figures of the last fifteen years have uniformly shown.

Judging from the past, efforts will be made this winter in some monopoly state legislatures to get "sale-by-the-drink" legislation. Friends of temperance, do not be deceived! Be alerted and defend to defend and promote every measure that tends to aid temperance; secure good laws and their observance and enforcement.

COCKTAIL LOUNGES

In license states where liquor is sold "by the drink" by licensed vendors in places of the more-or-less old-type saloon, there are now in addition cocktail lounges—sumptuous drinking parlors, frequented largely by ladies among whom drinking has greatly increased since "Repeal."

"Behold, it is not coming; it has come—the cocktail America. I lived through a generation of the saloon. Then no woman could enter a saloon, embrace the brass rail, and ever live down the disgrace. But I have lived to see disgrace a thousandfold deeper.

"In one of America's greatest hotels I recently saw a cocktail lounge—I

beg your pardon, A 'Ladies' Cocktail Lounge,—the largest drinking place I have ever seen in my more than fourscore years. The managers told me their average daily customers totaled three thousand. America's death is in that pot.

"Some six hundred years before Christ there lived a hero by the name of Jeremiah. He said: 'There are among my people wicked men: they set traps; they catch men.' Were Jeremiah living today he would exclaim, 'What a perfect picture of the liquor brood and all their cohorts!'

"When, alas, this government threw wide open the camp of our boys to the traps of the liquor oligarchy, all the devils in hell clicked their glasses, and all the brewers and distillers held high carnival. They well knew they had set their traps for America of tomorrow. They placed their cards well. They set and baited their traps,

and they caught the choice young American manhood." (Dr. Elmer Ellsworth Helms in *The Voice*.)

Kathleen Norris wrote: "For generations excessive drinking by men has been the curse of helpless womanhood and childhood, has been the creator of want and slums, cruelty and crime.

"For generations the struggles of women to curb this curse have represented the one desperate effort of their lives, the one fervent prayer of their hearts.

"It is a sorrowful thing, it is a bitter reflection upon the code and character of American women today, that this curse is being extended to include them; that thousands of our women—and by no means our poorest women, by no means the women who have sunk to the lowest stage of degradation—are voluntarily placing themselves in the group of the drunkards." (Chicago *Herald-American*.)

THESE TIMES

(Concluded from page 2)

6. How do we prevent Russian success in encouraging and riding those revolutionary surges? Or is it already too late to prevent such success (as it appears) and do we now go to war to change those regimes in Asia? Or what? Recognize Cho and Mao?

7. When prominent private citizens return from Europe and are reported in the press as saying it is time the United States told the French government how to run and rearm the French state, are we justified in trying to "run" France?

8. If the French tried to "run" us, what would our reaction be? (Some readers may have read of Citizen Genet in 1792 and his rebuff personally and formally from George Washington who issued a proclamation of neutrality, much to Genet's chagrin.)

9. How does one let go of a bear's tail? Is Korea a bear's tail? The National Security Council of the United States declared in 1949 that Korea had no military value to the United States. Political circumstances forced us to land troops there in 1950 with subsequent UN support. Are we and the UN to maintain this foothold on the continent of Asia? May we be led to intervene in Manchuria and Asia proper when troops from areas beyond Korea cross the Yalu River? If the UN and our consciences have been vindicated, the 38th parallel having been crossed, the wobbly regime of Syngman Rhee reinstated could a Korean Control Commission (UN)

headed by Swedish, Chilean, and Indian delegates, take over command and control, with UN forces remaining under them as a stabilizing element?

10. Then, if Chinese or other troops based in Asia insist in crossing into North Korea, would not the issues be more plain and the United States saved from accusations of "imperialistic intervention"? And the moral forces of the world roused—which certainly seem to be slumbering at present?

* * * * *

These are some of our problems in these times.

THE BRIGHTER ROAD

By Elizabeth Talbert

I WOULD NOT trace again the road I've come,
Nor tread its rock-strewn, vague, and stormy way;
For sad, defeated wraiths with muted drum
Await me there in every yesterday.

I would not blaze again that rugged trail,
For now I know it such a futile thing
To let mistakes and wasted years assail
And lash me like an eagle's brutal wing.

For gentle Hope upon a road named Truth
Reminds me that my journey is not done—
Forgotten are the milestones back to youth.
And I go swiftly toward tomorrow's sun.

Yes, Hope has whispered I have but to weigh
Those sad mistakes against the years ahead;
Tomorrow waits to balance yesterday,
Fulfilling dreams I long had fancied dead.



The Presiding

Aaronic Priesthood Leaders

Failing Our Boys May Be Serious

NOT a few cases have come to our attention where boys have fully earned the Individual Certificate of Award and have waited weeks and months to receive their recognition; finally they have had to settle back and wonder what's the matter with our leaders. Some of these lads are not too seriously affected by their leaders' failures. But some of them take it to heart, are offended, and curtail their activities if not drop out altogether.

Some leaders may argue that any boy who drops out of Church activity only because someone overlooks recommending him for the Individual Certificate of Award isn't too strong anyway. At best, this sort of thinking is only an anemic salve which may momentarily ease the leader's conscience but which really does not deserve to be called a remedy at all.

There is but one remedy, and that is an overdose of "prevention." Salves of "cure" are always poor substitutes for prevention.

Bishoprics, general secretaries, and quorum advisers are the leaders about whom boys may wonder or about whom they may be enthusiastic and

SPECIAL TO ADULT MEMBERS OF THE AARONIC PRIESTHOOD AND THEIR LEADERS

A feature article entitled "Come back, My Son, Come Back" will be found on page twenty-five in this issue of THE IMPROVEMENT ERA, to which all adult members of the Aaronic Priesthood and their leaders are particularly referred. It is a true story from which many great lessons may be drawn which should prove helpful to leaders and adult members alike.

Don't fail to read the article, to study it, to remember it—and take it to heart.

eager to follow. Now is the time of year when these leaders may become one or the other in the minds of their boys.

Let no boy be overlooked. Check his record carefully. Follow through in every case until his qualification, or lack of it, is established. Then let us stay on the job until those qualified receive their Individual Certificates of Award and those unqualified are set firmly in the way of activity in the Church. When this is done, then let us start all over again for the new year without one moment's delay.

A CHALLENGING RECORD



We proudly present one of the very best records yet to come to our attention.

Wayne D. and Blaine D. Eckman (twins) have a one hundred percent attendance record at priesthood and sacrament meeting all the way through the quorums of the Aaronic Priesthood. They have just left for the mission field.

Ronald Eckman is a teacher with a perfect attendance record at priesthood and sacrament meetings since he was ordained a deacon nearly five years ago.

Roy W. Eckman, the father of these three stalwarts, cannot hide the joy his sons have brought to his heart. The father is reported to have been one of the top Aaronic Priesthood quorum advisers in the Cottonwood (Salt Lake County) Stake for years. The family recently moved into the South Salt Lake Stake. Can any family match, or surpass, the Eckman record?

Aaronic Priesthood

New Roll Books Provide for Cumulative Records

THE new roll and record books for deacons, teachers, and priests quorums for 1951 include three new features which will greatly assist in the work of the Aaronic Priesthood from here on.

CUMULATIVE INDIVIDUAL CERTIFICATE OF AWARD RECORD

Opposite each boy's name on the far right of the roll there is a provision for the recording of his month-by-month cumulative standing in meeting the requirements of the Individual Certificate of Award. This record will be helpful to advisers and will be particularly helpful to members of the bishopric when, in part two of the ward Aaronic Priesthood committee meeting, they may instantly review a boy's cumulative record from the beginning of the year. Thus will the weak spots in a boy's record be immediately apparent, making possible the remedial action of leadership to overcome them if the program is followed.

CUMULATIVE STANDARD QUORUM AWARD RECORD

A new section, 2-C, has been added which provides for a month-by-month cumulative account of the quorum's standing, looking to the Standard Quorum Award. Again the bishopric and their leaders will have an up-to-date picture of the quorums' record at any time during the year—provided, of course, there is a general secretary, and that he keeps the record as recommended.

FIGURING ATTENDANCE RECORDS

The third major improvement concerns the method of figuring percent attendance records at priesthood and sacrament meetings as called for in section three and in the ward and stake reports beginning January 1951. Averages have been done away with. The total of weekly enrolments will henceforth be divided into the total of weekly attendances for the monthly attendance records. Thus we arrive at our percentages direct, avoiding the

Bishoprie's Page

Prepared by Lee A. Palmer

Appointed to Assist in Aaronic Priesthood Work



DAVID G. THOMAS

David G. Thomas has recently been appointed to the staff of the Presiding Bishopric to assist in the program for the adult members of the Aaronic Priesthood, replacing N. Lorenzo Mitchell, who has been appointed to direct the Church-owned McCune School of Music and Art. He resides in the Garden Park Ward, Bonneville (Salt Lake City) Stake.

Elder Thomas, after completing his college education, filled a mission to the Netherlands from 1925 to 1928. He comes to our staff from the Church seminary system having taught in St. Johns and Eager, Arizona; in Huntington and Richmond, Utah; and for the past seven years having served as principal of the Murray, Utah, seminary. In addition to his seminary work, he has seen action in ward and stake M.I.A. boards.

We welcome Elder Thomas and feel confident his abilities will be of great assistance in the work of the adult members of the Aaronic Priesthood and to their leaders.

Our new appointee will be assisted, at home of course, by his wife, the former Eunice Perry, and their four sons and daughters.

heretofore troublesome fraction of a boy in figuring attendance records.

Every quorum or group of Aaronic Priesthood in the wards of the Church will need a new quorum roll and record book for the full year 1951.

JANUARY 1951

McGill Ward, Nevada Stake, Sets Example in Work Among Adult Members of Aaronic Priesthood

McGill Ward, Nevada Stake, has reason to be happy over the efforts of Heber Edwards, adviser, and his leaders of the adult members of the Aaronic Priesthood.

The photograph of the large group of adult members of the Aaronic Priesthood and their wives, who are regularly attending their classes, speaks volumes for their leaders and for them. Eight other adult members and their wives, regularly with this group, were unable to be present when the photograph was taken.

Plans are already made to have this entire group go through the temple within one year's time.

More than twenty adult members and their wives regularly attend their special group meeting every Monday

night. Many are now paying a full tithing; some have advanced in the priesthood; others have given up tobacco; some are equally regular in attendance at sacrament and other ward meetings. Some of these brethren had not attended Church meetings in twenty-five years.

Albert Gledhill, inactive in the Church for forty-five years, is now group leader and "asks nothing of any member in the group which he is not willing to do himself."

Cottage meetings are held regularly each Sunday evening after sacrament meeting.

Socials, including square dancing and dinners, together with contests and other projects are all included in McGill's program.

It is reported that not infrequently "there are more adult members of the Aaronic Priesthood in sacrament meeting than there are bearers of the Melchizedek Priesthood."

The example of the McGill Ward is reported to be having its wholesome effect throughout the Nevada Stake. We could only hope and pray that every ward in the Church would go to work in this program as has McGill.

Fishing for Boys

Fishing for boys without bait—Well? Are they less intelligent than fish?

But there is one essential difference—boys need spiritual bait as well, and plenty of it.

—L. A. P.



LEADERS AND ADULT MEMBERS OF THE AARONIC PRIESTHOOD AND THEIR WIVES, MCGILL WARD, NEVADA STAKE

Left to right: Heber Edwards, group adviser; Ann Edwards; Gordon Larsen; Frank Carson; Flossie Gledhill; Albert Gledhill, group leader; June and Louis Sexton.

Second row: Howard and Delta Frandsen; Naomi and Elmo Mason; Beth and John Ahlstrom; Verle and Ralph Ahlstrom.

Top row: Duane and Hazel Roberts; Dale and Emma Cottrell; Rose and Nathaniel Bowen; Lois and Coy Munson.

NEW DRIPLESS PLASTIC SACRAMENT SET with Automatic Locking folding handles



Set consists of 2 pieces, a bread and water tray, in beautiful appearing plastic (choice of Crystal or Milk White). Note the large sturdy handles (all handles are Crystal) that automatically lock in place. Handles fold down, out of the way, when not in use; requiring only 1/3 the space of old type sets.

Water trays feature a special rim around each individual cup opening as well as around outer edge of tray. This practically eliminates inconvenience of dripping water. This is a special patented feature.

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Ficgo



A delightful
hot beverage for those
who don't drink coffee.

AT YOUR GROCERS

BRIGHAM YOUNG

(Continued from page 29)

the purchase of Louisiana from Napoleon by Thomas Jefferson, the third president of the United States in 1803.

Jefferson was what was regarded as a strict constructionist, although Claude Bowers has drawn a parallel between Jefferson as a theorist and Jefferson as an administrator. Napoleon was anxious to sell Louisiana. Jefferson was anxious to buy it, but there was no constitutional provision specifically authorizing the president of the United States to purchase territory, and add it to the original territory. So Jefferson fell upon the happy solution that the Constitution did authorize him to make treaties with foreign countries, so he made the treaty with Napoleon by which he purchased the vast territory of Louisiana and opened the gateway across the Mississippi River to the expansion of our country toward the Pacific Ocean. Out of that vast territory of Louisiana was carved not simply the state of Louisiana as we know it today, but a large group of the states west of the Mississippi River which now enjoy the freedom, the self-government, and the pride that comes to them not only because of their pioneer origin, not only because of the fact that they were part of that great Louisiana purchase, but also because they have carried liberty, they have carried justice, they have carried the American Flag and the American Constitution, which they enjoy, and up to which they live as a part of the American democracy and the American tradition.

In this class of pioneers and settlers belong a great number of our heroes, including Lewis and Clark, who followed the trail out as far as Oregon and Washington, and John C. Fremont, the pathfinder. And in this class belongs the man whose statue is unveiled here today, Brigham Young. Brigham Young was no less a builder of a state than was Thomas Jefferson, George Rogers Clark, Lewis and Clark, John C. Fremont—because Brigham Young was not merely a religious leader, a pioneer carrying throughout the deserts, plains, mountains, and valleys of the West the right of free worship, the right

guaranteed under our Constitution, but he was also a statesman. It may not be generally known that Brigham Young in addition to being the leader of his religious group was a governor of the vast territory of Utah which then included not only Utah, but also Nevada, part of Colorado, and a part of the states of Idaho and Wyoming, so that in addition to carrying the torch of religious liberty into that vast part of the United States as it is today, he was an administrator, a skilled administrator, and a proponent of justice and of equality and the sort of democracy in which he believed—the sort of democracy that is guaranteed to us by our Constitution—the sort of democracy for which we are today struggling, and the sort of democracy that we must preserve if democracy is to prevail throughout the world.

Yesterday, in the Library of Congress the Secretary of State delivered what to me was a very impressive and historic address, or a report, to the Congress of the United States. He quoted Mr. Langer who was the Prime Minister of Norway, I believe, or one of those countries, where he said that democracy cannot prevail, democracy cannot survive, if democracies are to be weak and autocracy is to be strong. So these great pioneers of ours who carried democracy, who carried the freedom of worship and the freedom of speech and the freedom of the press and the freedom of assembly out into these vast lands in the West and the Middle West, were building a civilization, building a way of life, building the very bedrock and foundation of all that we cherish today and all for which we are willing to fight as inheritors of that great heritage handed down to us from the past which makes us proud, not simply of our ancestry politically or religiously or otherwise, but also makes us proud of the institutions which they built up and which it is our mission, as I see it, for us to preserve at all hazards and at all costs.

We have become the leader among the nations of the world. It is not a leadership which we contrived; it is not a leadership which

(Continued on page 52)
THE IMPROVEMENT ERA



“Through blizzard after blizzard
my car performed better!”

“I was one of those selected to test new Conoco Super Motor Oil in my own car before it was put on the market. Through blizzard after blizzard, I travelled over Rabbit Ears Pass to cover my territory in Northern Colorado and Wyoming.

“BUT THOSE WERE THE TWO BEST WINTERS I EVER HAD ON THE ROAD! This new Conoco Super actually *improved* the operation of my car in winter. The engine started at a flick of the button! And at the end of the test, *made with proper drains and regular care*, gasoline mileage was virtually as good as at the beginning.”

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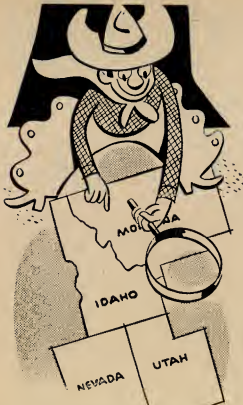
says **D.G. HUBBARD**
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BRIGHAM YOUNG

(Continued from page 50)

we sought; fate and destiny have put into our hands a torch of leadership.

The world is today divided between two ideologies. One the totalitarian theory, one the autocratic theory, one of the godless and the ruthless theory that only the state counts and that individuals must be crushed, if necessary, in order that the state may rise to power for power's sake. The other

is the democratic theory in which we believe all men are created equal and that as such they are endowed by their Creator, not by government, not by Congress, not by governors, not by senators, not by society, but endowed by their Creator with certain inalienable rights among which are life, liberty, and the pursuit of happiness. These are subject to various definitions. We know that we all love life; we cherish it. All

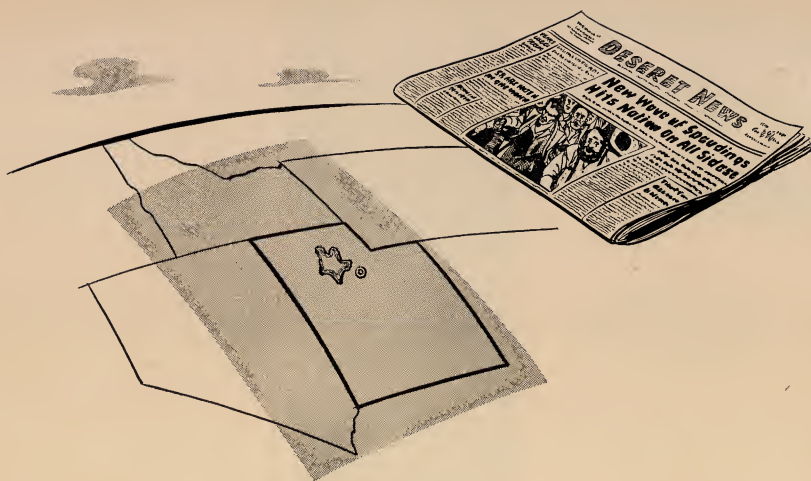
(Continued on page 54)

Dangerous Indifference

RICHARD L. EVANS

IF we were called upon to make a list of the dangers of our day, the danger of indifference would be well toward the top. Collectively, men appear to be indifferent toward many things which do not directly affect their own immediate manner of living, their comfort and convenience. A calamity a thousand miles removed has its passing effect upon people when first reported, but comparatively few people seem to be stirred to urgent action by a calamity which doesn't immediately come close to them. And men are often indifferent not only about the events of the present but often also about their own eternal future. Why should they concern themselves with what now seems to be reasonably remote, so long as the day passes pleasantly, so long as no one disturbs their tranquility or shakes their complacent confidence in the soothing thought that all is well, and always will be, with them? Indeed, it is difficult to stir some people from complacency toward what goes on even in their own town, or in their own neighborhood, so long as it doesn't contribute to their personal discomfort or obvious injury or immediate inconvenience. How to stir an unduly indifferent person from his self-complacency is an important and puzzling problem. And with the many millions of men and women there are in the world who are not privileged to participate in shaping public policy and who have no voice or choice as to who is placed in public position, it is amazing that so many in our own land indifferently let this privilege pass them by. It would seem that the parable of the talents is pertinent to this point. When we let a talent lie latent or a muscle long remain inactive, nature takes its toll. And sometimes we wonder what penalties should be imposed upon people who indifferently pass up the privilege of voting their convictions or participating in the precious privileges and responsibilities of citizenship in a great and goodly land. Would that there could be found some sure way to shake all men from the dangers of indifference!

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROAD-
CASTING SYSTEM, NOVEMBER 5, 1950



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Brigham Young

(Continued from page 52)

nature loves life. We know also that life is drab and fruitless unless it is accompanied by liberty. We know that liberty does not mean license, but it means the right to pursue happiness with the hope that we may overtake it, finally attain it, clutch it to our bosom, hand it down to our posterity. That is the basis and the foundation of the American theory of society.

So, today we honor a great pioneer, a great religious leader, a great political leader, whose very character, whose very sacrifices, and whose very courage and determination and devotion and willingness to suffer, even yet, not only to his immediate followers but to all of us, offer an example which we may well emulate now and in the years to come.

One of the most graphic moving pictures it has ever been my pleasure to see was the moving picture called *Brigham Young*. That moving picture traced Brigham Young as he led his people from east of the Mississippi River out across the Mississippi over the plains, across the rivers, over the hills and mountains into the valley where he settled in the basin of the Great Salt Lake; and he builded there a great religious foundation based upon the American right to worship Almighty God, which is the first article of the ten amendments to our Constitution. It was submitted following the organization of our government. In the Constitutional Convention there was a strong feeling that there should be a Bill of Rights, but it was not included, and when the Constitution was submitted to the thirteen original states with the provision that nine of them must ratify it in order that there be created a government here, it was ratified in some of the states with the express condition that there should be submitted amendments incorporating what we now know as the Bill of Rights. Those amendments were submitted, twelve of them. Ten of them were ratified, and the other two were never acted upon. Those ten amendments constitute our Bill of Rights today. And the first one of them says: "Congress shall make no law respecting an establishment



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of a religion, or prohibiting the free exercise thereof. . . ." And by that amendment even in our fundamental law, our Constitution provided for the separation of church and state. While we have it organically, we all know that there is no straight line that any man can draw down his life's pathway and be assured that all on his right belongs to the duties of his state and all on the left belongs to his duty to God.

It is why we have separation of the church and state, it is the duty of the state to guarantee the right of every man and woman to worship Almighty God according to the dictates of his conscience. It is the duty of the state to keep open the channels of morality, the channels of religious freedom, and on the other hand the church will so build its moral foundations, its concept of civilian duties of the relationship of one man toward another that it will make it easier for the state to enforce its laws and carry out its purpose of liberty and justice and equality to all of our people. Brigham Young in his trek across the plains was seeking not only religious freedom. He was not only devoted to religious freedom, but he was likewise in the quest of a great state where the right of men and women to worship as they pleased might be recognized and honored.

So today we honor Brigham Young, not simply as a religious leader, which he was, we honor him also as a statesman, as a builder of a state, as a builder of an order of society, which is admired not only by all those living within the confines of the state of Utah, but also all over the nation. We honor it, and we appraise it in its highest value. Men from every state and every community find their way to Salt Lake City; they find their way into the great Tabernacle of the Church of Latter-day Saints in Salt Lake City. I recall the first time I ever visited that city. Alone as I was, I walked into that great Tabernacle. I sat there and heard the organ peal in the breathless silence of the audience that sweet tune—"Love's Old Sweet Song"—and as I sat there in that great auditorium and recounted the sacrifices that were made and were necessary in order that Brigham Young might lead his people, and that his people

(Continued on following page)

JANUARY 1951

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BRIGHAM YOUNG

(Continued from preceding page)

might build there with their own hands, this great Tabernacle and this great auditorium, I thought of it as the sacrifices of our pioneer mothers and fathers. Pioneer mothers have never received their just dues, their just recognition for the part they played in the covered wagons as they moved out from east to west. I could not hold back the moistened tears that came into my eyes because of this great Amer-

ican example of liberty; this great American example of tolerance; this great American example of construction; for the future, for our institutions, and as an example to all the world not only to enjoy liberty but also to cherish it and preserve it, hand it down to the generations yet to come, and by our own example and by our own sacrifices which we are making, stimulate other peoples in other parts of the world to follow our example in

But Men and Women Aren't Statistics

RICHARD L. EVANS

IN THE many complexities of our way of life, there sometimes seems to be a tendency to look upon the problems of other people as statistical rather than personal. Unless we guard ourselves against it, we are inclined to think of men in terms of numbers and groups rather than of each man as a personal and important individual. As the news of the day breaks upon us, we hear of a hundred made homeless by flood or by fire in some far place or of a thousand trapped or in trouble on a distant battle front. We read of one or two or a score or more of casualties in a crash. We read of the statistics of deaths from certain diseases. And unless we guard against it, we may not see the deeply personal side behind these reports—we may not see the living, breathing human beings, each with his family, his friends, his personal pursuits, his rights, his hopes, and his eternal future. Unless we guard against it, we may just see so many subtracted from the census. The fact is that the world isn't just some two billion people; an army isn't just a million impersonal men; an epidemic isn't just an academic problem; a nation isn't merely a hundred fifty million sales prospects; a city isn't simply a hundred thousand votes; an accident isn't merely a matter of mathematics. Statistically this may be true, but men and women are more than mathematics. The people about whom we read reports are other people's fathers, mothers, families, and friends, and are children of that God in whose image men were made, each with an immortal destiny and an eternal individuality, each an individual person with his individual problems, even though we sometimes find it convenient for various purposes to reduce them to mere mathematics. The casualties of battle or a million starving children or ten thousand traffic deaths from ten thousand reckless drivers aren't just figures—they are people who love and are loved by other people—each one a child of that God who is the Father of us all. And repeatedly we need to remind ourselves to be less impersonal about people.

"The Spoken Word"

FROM TEMPLE SQUARE

PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, NOVEMBER 12, 1950

order that ultimately they may straighten up their bended backs, look their fellow men in the face, free men and free women, enjoying liberty and equality and justice.

I am happy to be here today, I am humble at the same time because I realize that in the midst of all the complexities of our modern lives it is not always easy to understand the processes of government or the processes of religion.

I honor the state of Utah. I have served in the Senate and in the House and some of the finest men with whom I have ever served were from the state of Utah. I am devoted to her institutions. I am proud of her record and of her history, and I am proud that there will stand here forever in this statutory hall this man of God, and this man of the people who was more instrumental than any other one man in establishing the kind of civilization that exists in all that vast territory in which his influence was exerted and in which his memory will be forever cherished.

The Church Moves On

(Continued from page 8)

dency succeeded President John C. Todd and his counselors, John T. Nielson, Jr., and Dimon A. Stewart.

Elder Harold B. Lee dedicated the chapel of the Yuba City Ward, Gridley (California) Stake.

7 WALLACE F. BENNETT, general treasurer of the Deseret Sunday School Union, was elected United States Senator from Utah. This seat was once held by the late Elder Reed Smoot of the Council of the Twelve.

8 DAVID G. THOMAS appointed field representative for the Presiding Bishopric. He succeeds N. Lorenzo Mitchell in this position and is assigned to work with the adult members of the Aaronic Priesthood.

It was announced that Mrs. Belle S. Spafford, general president of the Relief Societies of the Church, had been re-elected as second vice-president of the National Council of Women in the United States.

11 On this and the following day, Elders Harold B. Lee and Spencer W. Kimball formally organized the new West Central States Mission, with headquarters at Billings, Montana. President Sylvester Broadbent is to preside over the Saints in Montana, and in parts of North and South Dakota, and in Wyoming in areas where there is no stake organization.

With Era Readers

MORE RELIGIOUS READING

In the early days of the Church, and in homes of early Church leaders before the Church was organized, religious reading was a part of regular family routine. Bibles in those days were used for reading to gain increased knowledge of things spiritual, and to surround the family with religious influences.

But gradually religious reading has declined. Light "popular," worldly publications are being read to the exclusion of the more substantial and spiritually uplifting literature. While religious reading is decreasing, it is being replaced by material that in some cases is just a waste of time, in other cases demoralizing, and in still others positively degrading.

This is a serious and dangerous situation.

The Improvement Era is leading the way to more religious reading by encouraging it through its vast field organization and by publishing articles which in themselves are highly spiritual and which lead naturally and logically to other religious reading — The Bible, Book of Mormon, and other standard works and publications.

Parents are being urged to encourage their children to do some religious reading regularly. To assist in this phase of the campaign, stories and feature articles, planned and written especially for young people, appear in every issue of this magazine.

The response thus far has been most encouraging. Reports from the field indicate that much good is being done and that Church leaders in stakes and wards and in missions and branches have joined wholeheartedly in furthering the purposes of this important campaign. In times like these, spiritual values transcend all others. The task is to induce all people to believe that. When material and temporal values have been wiped out, only spiritual values will remain. Latter-day Saints particularly ought to do more religious reading.

The Era is a Year-Round Gift

When planning gifts for young people getting married and establishing a home, for close friends on their birthdays, for friends or relatives in other states or other countries, consider *The Improvement Era*. Here is a twelve-time remembrance. Once a month it will remind the recipient of you and your thoughtfulness in sending such a gift. A dignified card is sent with every gift subscription.

Encourage the Entire Family to Read the Era

The Improvement Era is a family magazine. In it are articles, stories, and special features for all members, from the teen-agers up. In many ways the *Era* is unique. It is unlike any other magazine published anywhere in the world. Many of its articles, written by Church leaders, are modern scripture, adding to the wealth of information and knowledge of spiritual matters and serving as a guide to proper religious living.

The three leading councils of the Church are represented by the three editors — President George Albert Smith, whose monthly editorial messages are most significant; Elder John A. Widtsoe of the Council of the Twelve, whose discussions of Church doctrine in the Evidences and Reconciliations section are referred to world-wide; and President Richard L. Evans of the First Council of the Seventy, whose sermonettes on the tabernacle choir broadcasts appear only in *The Improvement Era* until they are published in book form later.

In every Latter-day home there is a place and a need for *The Improvement Era*.

The IMPROVEMENT
More Religious Reading
ERA

B. Y. U. PRESIDENT ERNEST L. WILKINSON

(Continued from page 23)

dent body, but my permanent vote as well!"

Much depended on her attitude toward his ambitions. There were adjustments on her part and many hours to spend alone with the growing family. Her love and loyalty as a wife, the charm of her womanly graces, and her devotion as a mother and teacher, brought human kindness and balance to his professional life and strength and unity to their home. It is easy to predict that she will be an ideal first lady on the B.Y.U. campus. With her radiant smile, buoyant spirit, and the beauty and dignity that the touch of gray in her hair gives her personality, she, as much as anyone else, will help Ernest L. Wilkinson become a successful president of Brigham Young University.

President Wilkinson has the ability to relax quickly after a hard

day's work. This ability to "let go" is seen in his appreciation of a good humorous story, in the knack of dropping off to sleep at once when he stops work, in his enjoyment of square dancing, or in a walk in the out-of-doors. He and Alice would occasionally stroll through the shady streets in Washington, D. C., or through the autumn leaves in the parkways of the nation's capital, for relaxation.

Serving as president of the Church university will be a new test of leadership for Ernest L. Wilkinson. He has been called to an office made sacred through the sacrifices and accomplishments of early leaders such as Dr. Karl G. Maeser. He comes to a university made great by illustrious leaders who followed Dr. Maeser through the seventy-five years since President Brigham Young founded the school. He takes the helm at a time when, as Chancellor Hutchins of the Uni-

versity of Chicago asserts, "The most characteristic feature of the modern world is bewilderment." He becomes president in an hour when the world cries out for men and women who not only have the academic know-how, but also faith in God and mankind and in the ultimate triumph of righteousness and truth.

When President Ernest L. Wilkinson takes office, January 1, 1951, he takes it as a humble Latter-day Saint who, as "one of us," has met the world in fair competition, won its academic and financial honors, and at the same time has kept the faith.

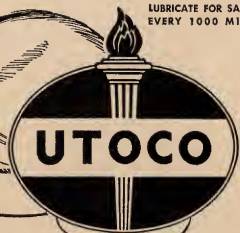
He brings to Latter-day Saint youth, to adults, and to all who seek learning and inspiration from the Church university, an example from his own life of intelligent effort, alertness of mind and body, and a devotion to the gospel of Jesus Christ.

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He brings to the "Y" one ring-ing purpose which he has publicly stated as follows: "The chief em-phasis at the 'Y' shall be placed on individual responsibility and right-eous living." This emphasis, he feels, is the only basic cure for the present ills which afflict mankind.

He appreciates the words of President George Albert Smith when he announced the appoint-ment of the president to the B.Y.U. faculty in the opening faculty meet-ing: "This school," President Smith said, "is the Lord's school. It has been prepared for his Church. You who teach or administer the pro-gram here have your arms around the sons and daughters of God to lead them on to eternal life. This school, unlike any others, prepares students for happiness throughout eternity. Let us support our new president. Let us keep the com-mandments of the Lord, and then he will be near us, and we will not make many mistakes."

The Nerve of Him

(Continued from page 24)

Coach looked away. "You feel pretty bad about it, don't you?" he asked.

"I'm turning in my suit," Jack said. "It isn't fair to you or the boys to do anything else." He dropped the blue and white sweater and trunks on the corner of the desk.

"Wait a minute," Coach said. "Sit down over here." He walked over, closed the office door, then sat down facing Jack.

"Turner," he said, "I'll be per-fectly frank with you. There wasn't any good excuse for missing that basket. You just blew up under pressure. But you seem to think you're the only one who ever did that. You're not. Others have done it, and they've worked their way around it. I expect you to do the same thing."

"But how?" Jack asked, be-wildered. "I'm just that way, that's all."

"How, is your problem," Coach continued. "I can't tell you that. All I can tell you is that others have done it. Maybe it's psychol-ogy. Maybe you just convince your-self you're not going to be that

(Continued on following page)



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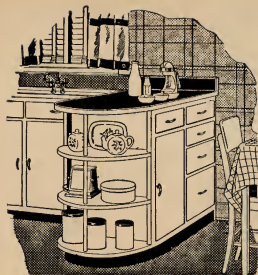
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THE NERVE OF HIM

(Continued from preceding page)
way any more. Maybe you get over it by practice. I don't know. It's something you have to work out for yourself. You'll have to work it out sometime in your life, so it might as well be now."

Jack's eyes met Coach's. "If you think I can do it, I can," he said, steadily.

Coach pointed at the suit. "Take that back," he said gently. "I don't think I'll be wanting it as much as you will."

"Fourscore and Seven Years Ago..."

RICHARD L. EVANS

FOURSCORE AND SEVEN years ago, an immortal American uttered an immortal message. On November 19, 1863, Abraham Lincoln gave his Gettysburg address. We are thankful that America has had such men; we are thankful for the faith and for the freedom on which this nation was founded, and for the patriots who have placed principle above power and position. We are thankful for "the brave men, living and dead," who have consecrated their comfort, their convenience, their careers—their lives—to this country and its cause. This nation since 1776 has existed only about the length of two lifetimes—eighty-seven years before Gettysburg and eighty-seven years since. This isn't a long life as history goes. But because of faith and freedom this country has done remarkably much for many millions of men. As to material blessings—no nation could reasonably petition Providence for more. We are thankful for our farms and fields, for our factories, for our food, for our families and friends—and we are thankful for the freedom we have to enjoy the fruits of freedom. We are thankful for the right to make or to modify public policy, to choose people for public position, to live where we want, to worship as we want, to come, to go, to work, to quit, to think, to speak, and to be about what we want to be—to the best of our ability. These are rare and wonderful rights. True, we have had our difficulties and discouragements, our problems and perplexities, our better years and our worse years, but the worst of our worst years have been better than the best of the best years where the formula of freedom has not been followed. Basically we have a virtual heaven on earth, and while we sometimes abuse the heaven we have, still we have more cause for gratitude in this great and goodly land than all of us in all our days could be sufficiently thankful for. And again, we are grateful that twice fourscore and seven years ago "our fathers brought forth upon this continent a new nation, conceived in liberty," and we are thankful for the faith we have "that this nation, under God, shall have a new birth of freedom, and . . . shall not perish from the earth"—if we keep the commandments and walk in the ways of him who made us all we are and gave us all we have—for which we are thankful.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, NOVEMBER 19, 1950

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Jack grabbed it. "Thanks!" he said with more spirit. "I'll try to really earn it this time."

Back in his own room, Jack sat down to think out his problem. He knew it was not only a problem in basketball, but also a problem in life. If he blew up under pressure in a game, then he may blow up under pressure in the business career he was planning for himself. The trouble was finding a way to get over it.

Finally it occurred to him that his schoolwork might offer a solution. Coach had said something about getting over it by practice. Maybe he could practice every day in his classes.

He thought back over his three years of high school experience. He had been and still was naturally quiet. In his classwork he had been attentive, but he had taken no part in class discussions, except when he was forced to. He remembered very few times that he had indicated his ability and willingness to answer questions in class or to contribute something to a discussion. When he was called on, he answered as well as he could and then sank back into his silence.

He dropped off to sleep that night with the resolution to do something about it, and to start tomorrow.

Next morning in math the instructor set up a partially completed problem on the blackboard. Then he called for volunteers to explain the problem and to complete the solution.

This was what Jack had been waiting for. His heart was pounding his ribs, and he could feel the pulse throbbing in his throat, but he pushed his hand up. Relief flooded over him as he heard someone else's name called. He settled back in his seat and moistened his lips.

He listened to the explanation. Then he realized something was wrong. There was a catch to the problem that the girl hadn't caught. She would get an answer, all right, but it would be the wrong one. He glanced around at the class. No one seemed to have noticed the error. He checked his own solution hurriedly to see if there was a flaw in it. He found none.

When the problem was completed, the instructor said, "Thank

(Continued on following page)

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THE NERVE OF HIM

(Continued from preceding page)
you, Does anyone have a question?"
No one in the class made a move.

THE instructor continued, "Does anyone disagree with the solution?"

Jack glanced over the class. No hands were up. But he knew the solution was wrong. His heart was pounding again, and his throat was dry. He forced his hand up part way, half hoping the instructor wouldn't see it. But he did.

"All right, Turner," he said, "tell us why you disagree."

Jack went to the board. His hand was shaking as he picked up a piece of chalk. His voice was unsteady as he explained the problem, but he forced himself to go on. When the new solution was on the board, he returned to his seat.

"Very good, Turner," the teacher smiled, and Jack, still shaking, felt well-paid for the ordeal.

Twice more during the period he forced his hand up for comments or answers to questions. He knew the teacher saw, but someone else was called on each time.

Through the rest of the day, in history, economics, English, Jack pushed himself forward. Each time he did well enough, and each time his teacher seemed to appraise him with more interest. By the time the day was over, Jack felt as though it had taken a week of effort.

For two months Jack followed the same routine. There were days when he failed to measure up on his answers, and he felt embarrassed before the class. But he reminded himself that no one else was right all the time either, and went on trying. He developed a new feeling of assurance. And he was overjoyed when it showed up in little ways on the basketball floor.

The basketball season was going well, and Jack never ceased being thankful Coach had talked him out of turning in his suit. His enjoyment of the game increased as his self-assurance developed. But he still wasn't quite sure what he would do if he were placed in a tight position where everything depended on his action.

LINCOLN's final game of the season was at hand. It was not only the final game, but also the most important one. Lincoln and Bryant

were tied for first place in the league. Each of them had lost one game.

As he dressed for the game, Jack was remembering what had happened in their games so far—that opening game when his taut nerves let victory slip through his fingers. The other games, each one of them close, but none as close or nerve-racking as the first.

He knew what they were going to meet in Bryant High—a tough team, brilliantly coached, and thoroughly at home on the floor; a team that didn't know the meaning of the word "quit." Plenty of heart, plenty of strength, and plenty of good strategy.

Jack was uneasy as they made their way onto the floor.

When the starting whistle blew, Jack took the tip-off, passed it quickly to his running mate, then followed wide around him. The ball passed neatly to center and then back to Jack, who was coming in from the far corner. He took it confidently, gave it the customary flip, and tallied the first score. The stands yelled for more as Lincoln fell back into defense for the next play.

But Bryant was no walkaway. They passed back and forth a time or two, then slipped neatly through a crack in the Lincoln defense, and dropped in a two-pointer for themselves.

From then on, it was a battle. The lead seesawed from one team to the other. And always the lagging team came back with a little more fight to even the score or to take a lead themselves. Never were there more than four points between the two.

In the final quarter the teams were tiring. Yet neither coach would risk a substitute. Their best men were on the floor. Both teams were clicking well.

With less than a minute left to play, the score stood 40-39 for Bryant. Lincoln had the ball. As they started down the floor they knew that this was their last chance. If they lost the ball they would lose the game. Jack and his forward running mate broke through the defense and jockeyed for positions. Inside the ten-second line Jack's mate snapped up the ball on a bounce pass, but was immediately bottled

up. Jack feigned his guard out of position, took the ball off his mate's finger tips and in a flash was away in a dribble down the side. He was almost in the clear, but a guard was coming in fast. There was nothing to do but shoot!

A desperate, clawing hand came out of nowhere to guard him. And just as he let the ball fly the hand came down sharply, missed the ball, and struck his arm. The ball fell short of the basket and went out of bounds. The timekeeper's gun roared. The Bryant fans went wild.

But the whistle was screeching as the referee dashed for the Bryant guard. With his hand on the player's shoulder, he finally made his whistle heard. His right hand was in the air, with two fingers rigidly extended.

Two free throws, with the score at 40-39! Here was the chance to win or lose the game—and the championship. And Jack, the guy who lost his nerve and his control in a tight pinch, was going to make the throws.

Jack took his place at the foul line, and the referee placed the ball at his feet. The roar of the crowd fell away to a hum, to a murmur, to silence.

Jack felt the silence hanging over him, weighing him down. He knew every eye in the place was upon him.

He remembered the classes in which he had volunteered for recitation; remembered standing before them, trembling, but saying what he had to say. He remembered Coach's words, "You'll have to work it out sometime in your life, so it might as well be now."

Calmly he stooped down and picked up the ball. Deliberately he gauged the distance. Then he flipped the ball.

The Lincoln fans rose with a roar as the ball swished through the net. Then silence swept the echoes from the hall. The ball was in Jack's hands again.

This time he didn't hesitate. He grasped the ball firmly, measured the distance with his eye, and dropped the second one through the net.

Amid the cheers, the Bryant captain grabbed Jack's hand. "I couldn't have done that in a million years," he said admiringly. "And to think, somebody told me you'd lose your nerve in a pinch."

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Dear Sirs:

For the past two years I have enjoyed reading the Voice of the Church, for it has been such an asset to my mission work. However, as all good things must come to an end, at least here on the earth, my mission is just about over. Since the ERA has been sent to me as a gift, I would request that the rest of the ERAs be mailed to the following address: Box 241, Richmond, Utah.

The staff of this priceless magazine should be commended on the splendid work that they are doing. I know that all the missionaries in the Texas-Louisiana Mission are now always looking for a home that does not have the ERA. When the home is found, the missionary does not leave until there is an "ERA in every home."

The ERA is one of the best, if not the best missionary that the Lord has here on earth to declare the message of the restored gospel to the world. May the Lord bless each of you in continuing this great work.

Thanking you for everything, I am,

Sincerely,

Elder Garth P. Monson

Pensacola Chamber of Commerce
Pensacola, Florida

Dear Editors:

SOMETHING like a year ago, as I recall it, several young ladies representing **THE IMPROVEMENT ERA** asked us for a letter of approval to solicit subscriptions in this area.

Finding their credentials were in order, we were happy to provide them with this letter, and when I mentioned that I was not familiar with **THE IMPROVEMENT ERA**, one of the young ladies was kind enough to say that they would place my name on the mailing list.

I have been receiving it regularly each month, and although admittedly time has not permitted a detailed reading of it, I would like you to know that I have enjoyed receiving it and find it a publication containing much inspiration, consolation, and encouragement.

I am inclined to believe that anyone, regardless of his faith, would find much of worth in your excellent publication.

With cordial good wishes, I remain,

Sincerely yours,
Paul Damond
Manager

Scranton, Penna.

Dear Editors:

I have enjoyed your articles, your stories, through the years I have been getting **THE IMPROVEMENT ERA**, so may I thank you for all you have done to help folks for a "Better Living," understanding of life and its problems.

The September ERA is here, and I am getting some extra copies because I want to give them to friends who are in the hospital and will be confined for some time. The article, "How Big?" Elder Richard Evans' "Spoken Word;" "In Italy;" "Your Age—What Are You Doing About It?" and "Maori Chief Predicts Coming of Latter-day Saint Missionaries" are especially good. The magazine will be enjoyed by anyone, no matter what his religion, because it contains such a variety of material. If we can learn more about what the other one believes, we can live together better and help bring world peace.

Sincerely yours,
(Miss) Johannah Dunn

THE LIGHT TOUCH

Obvious

On taking her defective toaster to the repair shop, the dignified dowager was told: "You've got a short circuit here, ma'am."

"Then lengthen it for me, please," the lady instructed him crisply.

To a Turn

The customer at the lunch counter was struggling valiantly with his not-so-choice cube steak. Finally he put down his knife, glared at the design left by the scoring machine, and said to the proprietor:

"It's a shame to fry a tire that still has this much tread on it!"

A Way Out

Thomas Edison hated formal dinners, which were always stuffy affairs to him. One night, at a particularly dull gathering, he decided to sneak away and return to his laboratory.

As he was pacing back and forth near the door, waiting for an opportune moment to escape, his host came up to him.

"It certainly is a delight to see you, Mr. Edison," he said. "What are you working on now?"

"My exit," replied the inventor, amazed at his own boldness.

Point of View

A husband drew up his chair beside his wife's sewing machine.

"Don't you think you're running too fast?" he asked. "Look out you'll sew the wrong seam. Mind that corner now! Watch your finger. Steady!"

"What's the matter with you, John?" said his wife. "I've been running this machine for years."

"Well, dear, I thought you might like me to help you, since you help me to drive the car."

Beatrice Lillie went to the country for a week end and heard one of the guests make a series of statements which she deemed objectionable. She protested immediately to the hostess, who assured her: "Oh, he really doesn't mean it. He's joking. He is saying those things with tongue-in-cheek."

Miss Lillie replied: "He confuses tongue-in-cheek with foot-in-mouth."

The applicant for a job as housemaid was being interviewed by the employment agent and was asked if she had any preference as to the kind of family she would like to work for.

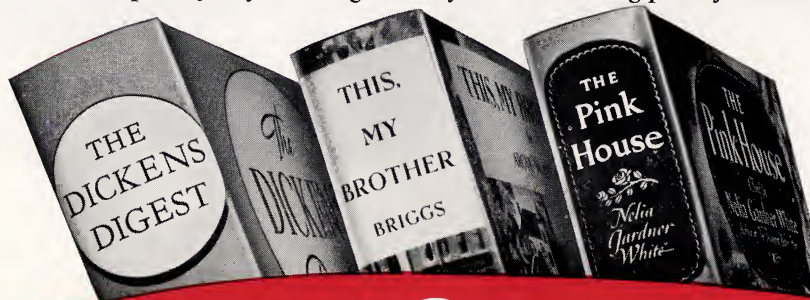
"Any kind," she replied, "but highbrows. I worked for a pair of them once, and him and her was fighting all the time. It kept me running back and forth from the keyhole to the dictionary till I was worn out."

"Was your garden a success this year?" asked a friend. "I should say so," was the reply. "Our neighbor's chickens won first prize at the poultry show."



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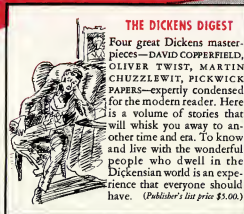
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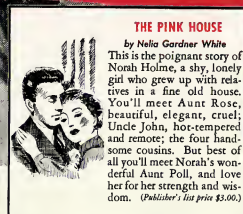
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